

# Light of Truth.

At the front of the New Philosophy of Life, Here and Hereafter.

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Written for the LIGHT OF TRUTH.

## Led to the Light.

BY HUDSON TUTTLE.

CHAPTER XIII.

STELLA.

All the morning Arling labored on his sermon. The difficulties he expected to vanish with the shadows of the night, had grown more formidable, and Jacob wrestling with the angel was child's play to this struggle of his with the scarcely deniable truth which came within his grasp and yet evaded him. After dinner, without allowing himself his accustomed vocation, he resumed his task. Writing was slow, for the way was obstructed at every step, and a consciousness of the false position he had assumed held him down to the dead level of what he had been taught in the school. In this distracting labor he was interrupted by the entrance of the evangelist.

"You are an unexpected visitor, Mr. Howarth," said Arling warmly, "and I must say one gladly welcomed." In his vain searching and restless mental condition, the minister was ready to catch at even a straw of comfort, and Howarth was so firm in the faith and free from doubts, he was as a pillar of strength.

"I am glad you have a welcome for me," replied Howarth, "for I have, I assure you, a warm place in my heart for the Fordham Church, and with you in the pulpit it ought to bloom like the rose of Sharon. I came down from Hampton on the train, and must return this afternoon. There is a miraculous awakening there, all Churches join, and the Methodists are captains in Zion. I expect a great harvest of souls there. It surpasses the experiences in your church, marvelous as they were. By the way, how is your membership prospering?"

"Not as well as I desire. Since the flood-tide which came with you, there has been lukewarmness and falling off. We are not as strong as before that event."

"We are a corrupt generation, fallen on sinful times, Brother Arling. The hosts of sin grow stronger and stronger, crime increases, and grace in the Church less. A thousand, nay ten thousand evangelists are needed to herald the gospel."

How Arling shrank before this flaming enthusiasm and his doubts seemed as wicked thoughts instigated by Satan. Asserting himself he said:

"I attended a lecture last evening, which I am free to acknowledge has caused me a great deal of uneasiness. I am composing a sermon on the creation, and I went, thinking I might get some light. Instead I am borne down with a conflict which I can neither avert nor decide."

"Oh, you have got the evolution flea in your ear! Ha! ha! Has it bitten you hard? Well, you ought to have been forewarned, and do as I, under no persuasion be induced to attend a lecture on so called science. It is the death of faith, and faith is nine parts out of ten of a minister's requirements. Had you been at prayer-meeting, where you ought, you would not have met the devil in this temptation."

"You mistake," Mr. Howarth, "I am not one who desires faith grounded on ignorance. I want the truth, and if I only knew what was truth, I would follow regardless of consequences."

"There you are wrong—all wrong. If you or I knew the truth! There is the rub! What is truth? was asked nearly two thousand years ago. It was not answered. It never has been, nor can it ever be. Now, as long as even the Master did not tell us what is the truth, it is foolish for us to sacrifice ourselves for our ideas of it."

"If I should find evolution true I should, by my conscience, be compelled to resign my place in the pulpit."

"There you would make a greater mistake; the blunder of your life. You have no right to become a renegade and go over to the enemy. You belong to the Church. She educated you and gave you an honorable position. It would be ingratitude and perfidy. What is a shade of belief? There is not a minister in the Church who has no doubts. They increase in proportion to their intelligence. They put these doubts aside and go on preaching the doctrine of faith."

"I can not do that! I am before the world as a religious teacher, and can not teach what I do not believe. I must speak in accordance with my convictions."

"Convictions are not certainties, and the most damnable heresies have been the convictions of somebody. There is no use of knocking one's head against a beam when you can bow yourself under it. Your family depends on your salary, and that depends on your preaching as you were taught in the theological college. Do you want to be a beggar? Do you want to see your wife and child in rags, and famishing?"

"Should I lose my place, there are others awaiting me. I am not as hopelessly dependent as you presume."

"Other places!" sneered Howarth. "A minister discharged for heresy will wait a long time for a call. You mistake yourself, my dear sir, in your capabilities for any other business or profession. I have had some experience in the world, and I must say that the most incapable men I have ever met were gospel ministers. After four years in college and three in the theological school the graduate may be wise in books, but in useful knowledge he is a child. He finds himself unable to compete with those trained in the school of affairs."

These words struck home, for Arling had been constantly reminded in his business of his helplessness and deficiency in his knowledge of men.

Turning to Asphodel, Howarth continued: "Sister Arling, if you have influence over your husband persuade him to keep in the path marked by the devout men of our Church and away from the vain ideas of science which lead to ruin."

Tears fell from his eyes expressive of his intense feeling.

"I have another errand," he continued; "I have felt it my duty to call on that unfortunate young man who is now in jail charged with an awful crime. I pray he may be found innocent, although circumstances are dark against him. I wish to call on him and endeavor to win his soul from its black in-

tegrity to Jesus."

"Your object is a good one," responded Arling, "yet I fear you will not be successful. I have often visited him, but I do not venture to speak on religious matters."

"It is in duty, laid on us by our Master, and, however disagreeable, must be done."

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## OUR CONTRIBUTORS.

Plain Talk from an Honest and Earnest Reasoner.

To the Editor of the LIGHT OF TRUTH:

I just now chanced to discover my delinquency in payment for your paper. For this I hold you in part responsible if you had not continually made the printed matter which the wrapper contained so inviting, that I always hurry to see it. I should have noticed the outside, and seen by the figures that my time had expired weeks ago. I am much obliged to you for not enforcing the rule with me, for I would rather send you a double subscription than miss a single paper. But thanks alone will not oil the wheels of the press. I inclose ten dollars to pay one year's subscription each for ten of my friends, which I shall name, and an appended clipping from the *St. Helena Star* that has a local interest for Ohio ortho dox people.

Bishop Chase's story interested me less than that of another celebrated bishop who used to visit me at a later date. He, Bishop Kavanaugh, not only admitted the truth of what Dr. Johnson says about ghosts in Rasselias, and the ghostly visitations to the Wesley family, but boldly claimed that he had contemporaneous proof of the apparition of a friend, forty miles away, on the night of his bodily death.

And here I recall another Methodist experience. A presiding elder, after admitting the reality of spirit return, said emphatically, "Your evidence of materialization, however, is clearly a delusion, for there is not a law of nature that can sustain it. What becomes of the flesh and bones of the subject when it vanishes?"

I acted the Yankee in my reply: "Does not your ritual declare that Jesus was 'very God and very man'?" Certainly, said he. "Then," I rejoined, "if 'very man,' he had flesh and bones. What became of them at his several vanishings?" He was silent; seemingly waited for me to ask an easier question.

The Methodists are all Spiritualists in reality, but they don't know it. They have not as yet learned that the just and reformatory punishment that is certain to overtake the evil doer in time or in eternity has been symbolized as "fire and brimstone" by creed-makers in a more ignorant age than this. The vanishing story I wrote to an able and elaborate contributor of the *Religious Philosophical Journal* in the long ago, and he had it published as his own experience—an oversight, as I charitably concluded.

The signs of the times, the evolutionary process now going on in creedal theories of religion, clearly indicate that our Spiritualism is destined to be the basic foundation on which they all will be sustained after being divested of their superstition, and the various schools of Methodism will be the first of the sects, after the Unitarians and Universalists, to be in full communion with us.

I know, and unfortunately but too well, the danger of criticising a public journal, even by private letter, and yet I dare venture to say to you that I believe your "Free Circle," excellent as it is, can be improved. Verification is the one thing needful. I respectfully submit that the published certificate of a verifier is not satisfactory proof of the genuineness of the communication. Outsiders may suspect collusion, or that your medium, however honest, might unconsciously have recalled what she had heard or read in a newspaper.

That bogus communications are made, and proved to be false, is well known, and these create doubt of the reliability of all tests, but if clearly proved to be of supermundane or incomprehensible origin, like the examples given by the Rev. M. J. Savage, of Boston, skeptics are "non-suited," compelled to admit that we are not unreasonably credulous. If, for example, the entranced medium says, "I was still-born twenty-one years ago, near Flintville, O.; my father is Isaac Finch, and he lives there now. The maiden name of my mother was Kitty Mills, and she intended to call me Hetty if a girl. My aunt Polly, who died in Cincinnati last Christmas day, is here with me." Such cases (and we have them) being proved by the same legal process requisite in criminal lawsuits, would not only go far toward settling the gravest question that concerns humanity, but prove Birion Swedenborg right in claiming the coincidence of physical and spiritual conception.

But messengers and affidavits, search for witnesses, etc., would cost, and a weekly paper furnished for less than a fourth of its value can not afford the expense. This difficulty can, or at least ought to be, easily overcome. You have hundreds of subscribers who individually or collectively can meet the expense of enlarging and improving the usefulness of your "Free Circle" as above suggested, and I can hardly conceive how any consistent friend of the cause can object to participating in it.

I hereby obligate myself to be one of ten who will send you twenty dollars, or one of twenty to send you ten, for the above purpose, soon as I learn that the requisite amount is subscribed, my own included, and these sums are but a tithe of what every man of means ought to be willing to pay for well-directed efforts to relieve mankind from what they suffer by even a quasi-belief in the doctrine so mercilessly satirized by Burns in "Holy Willie's Prayer."

I am far from being a rich man, but am out nearly or quite a thousand dollars by my contributions to the great cause, and am ready to go farther in the same direction.

"Mr. Blank, I understand was very rich; how much did he leave at his death?" was the inquiry. "Every cent," was the answer; "he did not take a dime of the laborious savings of his life with him, but left all for his children to waste." The moral is plain.

G. B. CRANE.

## PROVIDENCE.

What is it? Theologians and Webster answer, "It is the care and superintendence which God exercises over his creatures."

Ecclesiastics and metaphysicians classify it into general and particular or special Providence. Whether Shakespeare meant the same thing when he said,

There's a divinity that shapes our ends,  
Rough-hew them how we will;

Or whether Pope is right in virtually confounding liberty and necessity, when he says,

Binding nature fast in fate,  
Left free the human will;

I shall not now undertake to decide, but will make the above introduction to a good story, illustrative of what Christian clergy, Catholic and Protestant, regard as Providential eventualities.

Once I had the temerity to expose my ignorance by saying to the then Senior Bishop of the Episcopal Church, the celebrated Philander Chase, that I could believe in a general Providence, such as the "Protestant wind," as it was called by the opposers of the Catholic house of Stuart, which brought the Prince of Orange to England, and the discovery of America, that gave a new world to the starving and oppressed inhabitants of the old, but such trifles as the "falling of a sparrow" I believed were used in the Bible as mere figures of speech.

The venerable man, with a merry twinkle in his eye, then inquired, "Are not all grand aggregates made up of minuscule?" I saw at once, as the lawyers say, that I was "non-suited," and surrendered.

"Did you know," said he, "that a negro slave built Kenyon College and the town of Gambier? Let me entertain you with their histories."

"When I was Bishop of Ohio, I found that the growing West needed a theological seminary. I determined to appeal to our Church in England to supply the funds. Bishop Hobart claimed that it was premature, and forbade my going. I was contentious, but when I reached London I found myself advertised in all our Church papers as a schismatic. For six months not a brother called on me, but just as I had reached the conclusion that I must be a bad man without knowing it, I received an invitation to an entertainment from Lord Kenyon. There I was astonished to find myself in the company of a large number of the lords spiritual and lords temporal of the British realm. I was the distinguished guest, all talked to me. I was asked to say the grace at the table. I felt that a miracle had been wrought in my behalf.

"On leaving, Lord Kenyon, who by the way was then filling the place in Parliament of Wilberforce, the leader of the anti-slavery party, who was sick, said to me, 'I intend to call on you to-morrow.'

"He came, asked me if I knew a Dr. — (forgotten the name—near fifty years of time plays strange pranks with the memory) of New Orleans. 'Yes,' said I, 'he was a member of my church.'

"Well," continued his Lordship, "he recently called on me on a matter of business. I demanded reference. He replied Bishop Chase would endorse him. I then inquired of him as to your character. He said you bore a high character in America, but thought you had a fanatical weakness. That while acting as your agent after you left New Orleans, he caught a slave of yours who had run away; he was offered \$1,000 for him, and he inquired of you by letter whether he should accept it. You replied to give the poor fellow his free-papers, open the jail door, and tell him to pray for his old master. He thought it very unwise, fanatical."

"This caused me to suspect that you, once a slave-holder, might now be with us in this great controversy about the slave trade, and it led to the reception of yesterday."

"A few days later Lord Gambier returned home after a long absence; I presented my letters of introduction from Henry Clay and Albert Gallatin. His Lordship confessed his prejudice against me, but said 'my respect for those gentlemen who were associated with me in making the Treaty of Ghent will give you opportunity to disabuse yourself hereafter.'

"All was satisfactorily explained to him on my next visit, and he joined Lord Kenyon and others, raised all the money I needed, with which I built the College and organized the town now bearing the names of their chief benefactors, and by this time I think you are ready to admit that my runaway slave, in the order of special, which led to a great general Providence, built Kenyon College and the town of Gambier, as I said."

Written for the LIGHT OF TRUTH.

## GOOD SIGNS.

J. F. CUMINGS.

The numerous committees and associations of philosophers and scientists now engaged in the investigation of psychic phenomena, and especially the very favorable report of the meeting of savants at Milan recently, are good signs that spiritual phenomena are attracting the attention they deserve. This recent report of the professors at Milan, which has been published in the New York *Sun* and numerous other secular papers, would afford good material for a tract to be extensively distributed. It appears to have been a protracted and honest and thorough investigation, just such as is calculated to establish the truth of Spiritualism.

It is a particularly encouraging sign that the foremost scientists in all countries are awakening to the importance of the situation. Even the materialists, who are by far the more numerous among them, can no longer ignore the actual existence of psychic phenomena, which is now to be met with everywhere.

The prejudice of scientists has hitherto been the chief cause of retarding the progress of Spiritualism. It is the opinion of materialistic scientists generally, that there is no future state of conscious existence after death; that what we regard as the mind or soul is incident to nervous action, and when nerve life ends, all further conscious individual existence ends with it. This opinion has been established as axiomatic in the materialistic school of philosophy, and their teachings have very generally leavened the whole lump of educated humanity, notwithstanding the pretensions of theologians to the contrary. Settled opinions in science are as hard to overcome as creeds or settled opinions in theology, and ever since the evolutionary revelations of Spiritualism, both scientists and theologians have united in combating them. But now the manifestations have become so common that thousands of honest educated people in every community or city can testify to their truth under oath, and those who would not accept that kind of evidence can readily ascertain the facts on the evidence of their own senses. Neither scientists nor theologians can get away from admitting the actual existence of the phenomena, and those of them who decline to do so will soon be regarded only as wilfully blind bigots.

Materialists may deny the explanation which Spiritualists offer. They may deny that spirits of the departed have anything to do with it, but the phenomena and the natural forces producing it can no longer be gainsaid by any willing to admit the evidence of their own senses, and the time is at hand when a stampede may be expected from both science and religion to the spiritualistic camp; indeed, if the signs of the times are reliable, the stampede has already begun.

Heavy bodies are seen to disobey the law of gravitation; solid bodies to pass through other solid bodies without leaving a scar or disturbing the fiber of either. Fine oil paintings are produced in a few minutes without the intervention of a bodily artist, and forms and faces of those not present appear on the photographer's plate, and fresh flowers are brought from distant places and handed around by invisible hands to those sitting in the circle.

Such are only a few of like phenomena daily presented and demanding explanation. These things are of common occurrence, and the world is asking scientists to say, "What are they, and how do they come to pass?" Spiritualists say they are produced by material forces guided by unseen intelligences. Then it is time the world should know from scientists what these natural forces are; and if the unseen intelligences which operate them are not spirits of the departed, then scientists should tell us what they are.

Another good sign is the howl raised by the class who conceive their material interests would be injuriously affected by the spread of the spiritualistic religion and philosophy. The empty denunciations by the Talmages and Cooks, and that class generally, show where the shoe pinches. Men, loud in denouncing a subject which they know nothing about and studiously avoiding all examination of it, not only show their want of sense, but their insincerity of purpose. Talmage introduces his latest diatribe by declaring, "I have never attended a seance," and then goes on to inform his hearers that he doesn't want to know anything about it, but believes it to be of hellish origin and attended with evil consequences.

The venerable man, with a merry twinkle in his eye, then inquired, "Are not all grand aggregates made up of minuscule?" I saw at once, as the lawyers say, that I was "non-suited," and surrendered.

Among educated and thoughtful people it is an accepted principle, "that we can only reason from what we know," and that all opinion not founded on knowledge and deductions of reason from knowledge is but idle fancy. But it seems the Talmages are exempt from all such encumbrance of et her knowledge or reason, and can pronounce opinions dogmatical on what they admit to be utterly ignorant of.

Pulpit declamation of this kind by men professedly ignorant of the subject they are talking about, but who are moved to a white heat of passion through fear of danger to their fat salaries, is a particularly good sign. It shows Spiritualism to be spreading and growing in all directions. Their conduct resembles the outcry made by the evil spirits who were driven out of the possessed and made to take refuge in the swine. It may take another generation or two, but that is what it is coming to with the Cooks and the Talmages. Between the higher criticism doctors on the one side and the pure religion and philosophy of Spiritualism on the other, the windy emptiness of such preaching will cease to attract serious attention of any intelligent class of people.

Written for the LIGHT OF TRUTH.

## A GENUINE MUSICAL MEDIUM.

Among mediums for physical manifestations who have rendered great service to humanity in presenting phenomena calculated to arrest the attention of investigators, and lead them into the light of Spiritualism, few have labored so long, honestly, and successfully, as Henry B. Allen, well known as "the Allen boy," who is now holding the position of post master, notary public, and R. R. ticket agent at Summerland, Cal.

Mr. Allen was born in the Green Mountain State in 1852. His mediumship was manifested at an early age, for through him physical manifestations were produced even in infancy, it not being poetical license to say that his cradle was rocked by the angels, for many times the infant, destined soon to bring light to the darkened, and comfort to the mourner, was thus lulled to sleep by invisible agencies.

At the age of ten years the manifestations through the mediumship of the Allen boy had attracted considerable attention in the vicinity of his childhood home, and in 1864 he commenced the public labors in the spirit field, which have continued up to the present time—traveling throughout New England under the able management of the well-known veteran lecturer, J. H. Randall.

My first attendance at Mr. Allen's seances was in 1865, at the office of the *Banner of Light*, in Boston, at which time the manifestations were somewhat of the same nature as now given, being similar to those of the noted medium, Anna Lord Chamberlain, a variety of the physical and musical class, accompanied with independent writing. Mr. Allen's circles are usually formed by the members joining hands around a table upon which writing materials and a lamp are placed, those nearest the medium being strictly enjoined to hold his hands firmly throughout the seance.

The methods of procedure are generally as follows: After the circle is properly arranged and the light extinguished "Holland," the leading control, produces loud raps and other physical manifestations, patting the sitters with his immense materialized hand, etc., while "Tommy" greets the sitters individually with an audible voice, giving the sitters messages of welcome, frequently accompanied by tests of his clairvoyant powers, which are strong and clear. A dilapidated old dulcimer, weighing about thirty pounds, is floated around the room, and accompanied by a guitar, both played by no mortal hands, give forth exquisite music; surpassing any I have heard upon similar instruments under the manipulation of human hands.

Hands are frequently materialized and exhibited by the oil of light held within their grasp, and those who have felt Holland's immense hands patting them will not be likely to accept as an explanation that they are the hands of the medium. During the seances messages are written upon the tablets provided and placed in the laps or pockets of the persons for whom they are intended. At one seance I had five communications from friends and old co-workers thrust into my pocket.

Mr. Allen is always willing, so far as is consistent with his official duties, to hold circles in strange places, among strangers, therefore the question as to the assistance of confederates can not be entertained, as an explanation of the production of the manifestations, by reasonable minds.

It has been my privilege to attend the seances of many of the most noted physical mediums during nearly forty years, but with none have the manifestations witnessed afforded me more convincing evidence of decarnated power, intelligence, and genuineness than those given through the mediumship of the "Allen boy."

NOT ROMA.

Written for the LIGHT OF TRUTH.

## DISGUSTED.

MARY WEBB BAKER.

A correspondent to the LIGHT OF TRUTH, writing from western Kansas, in the issue of March 18th, seems to be disgusted at the treatment received at the hands of "Churchmen" in the town of Dighton, who, on learning there was to be a spiritual meeting held in the Court-house in that place on a certain evening, set their wits to work to prevent it. There is an old saying that "misery likes company," so I would say to this brother that this is only one more instance of religious intolerance. The Spiritualists of Spartansburg, Pa., have many times been treated in like manner by their Christian (?) neighbors, the result of which has been to unite us more closely together, and to lead others to abhor and condemn such narrow-mindedness. It is to be regretted that ignorance and superstition hold so many in bondage, making them for the time hypocrites and liars—inasmuch as they so loudly proclaim the divine commandment, "Do unto others as ye would that others should do unto you." Yet by these very acts of petty tyranny and intolerance, utterly denying what they preach, entirely ignoring this greatest of all laws—the basic principle of all religion. Still, while we deplore these acts of intolerance, I believe they have their uses. They shock and disturb the public mind, thereby causing people to think, and liberal-minded people seeing these things naturally conclude "there is something rotten in Denmark." And wonder why these people who are so zealous in their worship of Christ, should so utterly ignore his commandments.

When people begin to think they begin to investigate, and investigation leads to light and knowledge.

And so through the crumbling walls of the Church,  
This new revelation is streaming;  
And all the old dogmas are left in the lurch,  
Where this radiant light is seen gleaming.

And these people so blind in their ignorant zeal,  
To serve Christ with acceptance and favor,  
Will find when they stand in their oneness revealed,  
They have lost all the fruit of their labor.

For their God is our God, and his laws are supreme  
And unchanging in line or in measure;  
And his ways, which to some, mysterious seem,  
Are but keys which unlock the rich treasure

Of glory and wisdom and love divine—  
Which the "temple of knowledge" disclosing;  
Reveals to the finite the infinite mind,  
Which all of this work is controlling.

Reported for the LIGHT OF TRUTH.

## REMARKABLE CLAIRVOYANCE.

Mrs. Luella Thomas, of Columbus, Ohio, writes of a public seance given there, with Mr. H. W. Archer as test medium, the following:

After the services "Peggy Jackson" took control of his medium, entranced him, and led him through the audience, giving about fifty tests. There were quite a number of strangers present who received very remarkable ones. One gentleman seated near the writer, and a stranger, was told of a very old lady near him, who was injured in the lower limbs, she had met with an accident, been run over, and had passed out from the effects of it. The name was correctly given, and a few other details. The gentleman rose to his feet after the tests were concluded, and said this had happened many years ago in the old country.

Another test was given to a dear old colored lady. Her handsome face glowed with happiness, and her smiling eyes were radiant with the light of a pure soul, shining through them. Aunt Peggy, Mr. Archer's control, was delighted to see one of her own race, and an amusing little chat ensued, during which some other spirit whispered to Peggy, that a certain man in the audience, sitting near by, had a little black book in his pocket, and this spirit wanted to see what was in it. So Mr. Archer went directly to this man, who is well known in Columbus, and after giving him a test and congratulating him on his changed life, which is all due to Spiritualism, he asked for the little black book, and wanted to know what he was carrying that for. "Why," said the controlling power, "that's what the policemen carry; you show that to one of them and you won't be harmed." With much amused laughter, the little black book was drawn from an inner pocket by the smiling gentleman, and handed to a number of people for inspection. This test ought to be convincing to the most hardened skeptic, for no one knew that the gentleman had the book. The writer's test was a grand one. The name of the spirit standing near was given. It was Ernest, a childhood's playmate. He was described, Mr. Archer saying we had been raised together, near a great body of water in the East. This was correct, and could not have been known to the medium before he came in rapport with my spiritual environments.

Many encomiums were expressed in Mr. Archer's behalf after the meeting.

## Be Accurate.

To the Editor of the LIGHT OF TRUTH:

The "Remarkable Slave-writing from an Historical Spirit on an Historical Subject," found in your paper of March 18th, is not so historical after all, as anyone may find by consulting Redpath's "Life of John Brown."

He did not go with his "family and a few others, traveling through southern Missouri, Tennessee, and Kentucky, stopping at Knoxville and several other places of less importance," etc. At least there is no authentic history to that effect.

In the next paragraph he says: "We were overpowered, captured, and hung. \* \* \* They shouted, they yelled, they hooted, they screamed, as our bodies hung, dangling at the end of the

## Spirit Message Department

## OUR FREE CIRCLE.

Every Tuesday Afternoon.

At Douglass Hall, corner Walnut and Sixth Streets. Doors open at 12:30; seance begins at 1 p.m. No one admitted after services have begun.

Questions to be answered from the platform will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Must contain one enquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be avoided.

Mrs. A. E. Knauf, Medium. — Mrs. J. Clancy Wagner, Chairman.

It is just as both the spirits and medium would be pleased to have our friends verify such messages as they may happen to recognize in these columns.

All communications concerning this department and questions from abroad must be addressed to C. C. Stowell, Room 7, 206 Race Street, Cincinnati, O.

## REPORT OF SEANCE.

Tuesday afternoon, March 14, 1893.

## PROLOGUE.

Again we have gathered together that we may learn more of self, more of the influences which surround us and more of that great principle of life that brings us up out of darkness into broader light and into more freedom and perfect liberty—that we may open the doorway for our loved ones to enter and hold communion with them. And whilst we gather together let us endeavor to put away all thoughts that are detrimental to self or others. Let us draw closer together through the bond of love, while we are gathered here, forgetting for a while those things that are unpleasant, and seek only to find within all a germ of good. May each one here endeavor to examine self closely and allow the spirits to instruct them in their needs; for some stand in need of one thing and some another, and there are no two who need exactly the same help.

There are no two of you to-day sitting here and listening to the sound of my voice through the lips of my instrument but that reach up for more light, that you may understand better the instructions given you that shall bring you into higher conditions—light that will teach you the lesson of forgetting self, and that it is not for ourselves that we are placed here, but rather to help one another. And so, friends, whilst you are reaching out for more light, and asking the spirits who stand close beside you to guard and guide you in the right pathway and help you ascend higher the ladder of truth, may each one of you have that which is most needed to suit your case. Let the beacon light be burning, and let each one hold out some ray of light that will draw some other soul towards you. May each one of you be enabled every day by example to prove that you have learnt higher lessons, and prove that you are living close to the spirit side of life; that you are trying to live out this grand philosophy which the spirit world is so anxious to teach you and which many of you understand far better than you practice. Oh, how my soul burns with love for every one of you! How I would gather you together as children and help you that you might be enabled to overcome all envy, jealousy, or hatred, and close your eyes to the shortcomings of your brother. If you will follow out this rule you will find some good in every one you meet, although it may not seem so to you at first. It may seem to you that that brother is buried under guilt, and yet, perchance, under all of this is that spark of love, that spark that by a kind word might be fanned into existence and bring that brother out of these conditions which look so dark. If you can not speak, send your kindest thoughts out, and remember by banding together, by living up to your highest you are doing a mighty work. There are Spiritualists enough in this world to-day to carry all things if they would only live up to their highest; if they would only prove to the world that they are living that which is taught them; if they would only prove to the world that by coming into communion with the loved ones it is better; and so, friends, try to do that which you know to be just and true.

## QUESTIONS AND ANSWERS.

QUES.—[By W. C., City.] How can a physician use Spiritualism to heal or prevent a disease.

ANS.—My dear friends, I do not know that you could use Spiritualism, but you could use the spirit power provided you were an instrument in the hands of the spirit world for healing. We have many ways of healing. Sometimes the healing is done through the magnetic forces. If we find a man or woman charged with healing magnetism, this party is enabled to heal the sick. Again, we find them fully charged with electricity. They are successful also in healing the sick, but they are only instruments of the spirit world. If the inquirer is a medium and has a strong band around him who can control—who can send these forces through the ends of his fingers or out through his voice he may overcome that which is called sickness. He then should every day strive to practice this power. If he is clairvoyant and can discern disease, he should have all whom he knows to be afflicted brought to him that he might see how far the spirit world can use him as an instrument. The spirit can not be sick. There is sometimes a violation of natural law, and through which you suffer pain and then you say, "I am sick." Immediately you begin to use drugs. These drugs do not always heal, and you become worse, and by and by when all of the different physicians have been called in and have given you up, you will go to a magnetic healer and be surprised at the results. What does it mean? It means that these spirits have succeeded in arousing your own spirit, and through the combined forces you are healed. But, friends, when you feel that you are sick do not nurse the idea, but bring all of your forces against it and then say, "I am not sick, I have broken some law," and then find out if you have succeeded. Now, I feel arising from this audience the question, "Are you a Christian scientist?" and I say no, I am a spirit, and I tell you that the spirit in your body can overcome all of that which pertains to the destruction of the body. If you will only live up to your highest spiritual attributes or attainments, you will find that you are already in the spirit world; that already the spirit powers have taken possession of you, and those guides which are around you will help you to understand this, and endeavor to impress you what to do in case of sickness.

QUES.—[By J. W. M., Roanoke, Mo.] Will my companion appear to me in spirit life the same as she was before her transition, the same features, in short, same as before?

ANS.—Yes, my friend, your companion will appear to you the same as she did in days gone. She will appear to you in all the freshness of her womanhood, for her spirit growth not old. It is not this body that stamps the spirit, but it is the spirit that stamps the features of the body. This is but the covering of the spiritual body, and the covering must be like that which it covers. Now, friends, I know that many of you expect that when you enter the spirit realm you will find your loved ones changed. But, friends, I find that I am just the same as I was. I find that when I return and present myself upon your side of life my features and all of those characteristics belonging to me are there and through these am I recognized by those who love me. So your wife will be presented to you the same as she was in the past. The love light will beam from her eye; the smile will play around her lips, and there will be nothing lost, except possibly the care won't look she had upon the earth plane. Ah, friends, how little you understand the spirit world. Would that I could paint it to you in language, but your language is too weak. I must say, however, that all you have here we have on the spirit

side, only more beautiful, and those who have passed away from you in age will come to you renewed in youth. No spirit it grows old. If you will notice the beautiful smile that lingers upon the marble features of the body after the spirit has left it, you see the reflection of the face that has just passed away. We can not bring down, as it were into your material world that same brightness, that same beauty that we have over there, and when we enter into conditions to show ourselves here, we have to take upon ourselves the elements that surround us here, and we are not as beautiful as a spirit.

QUES.—[By J. W. E., Frankton, Ind.] Is what condition would an embodied spirit find itself should it leave the body while in sleep or trance and on returning find it impossible to re-enter again, the body being cold and stiff?

ANS.—Then, friends, the spirit would be a disembodied spirit. It would be entirely free from the material form, for as soon as the spirit is freed your body is dead, the house is uninhabited and the spirit can not re-enter it. The magnetic cord which united the body has been severed. I have heard it said that spirits have entered the body after being absent many days. I admit this, it is true, but then the magnetic cord which held that spirit to that body had not been severed, and he was only asleep as your elder brother said of Lazarus, "He is not dead, he sleepeth." But if the body is cold and stiff, and the cord is severed, that spirit is disembodied and will have to enter the spirit world and can not again enter the tabernacle of clay.

QUES.—[By J. M. A., Escanaba, Mich.] If at a distance from your circle one earnestly desiring to get a communication from a spirit friend or relative, can it be obtained through the medium of your "Free Circle," and will some kind spirit tell us how to proceed?

ANS.—My dear friends, all earnest desire is a prayer; and if you earnestly desire your loved ones to appear and give you a message, they will at some time and in some way answer your prayer. If you desire it any special time, any special day, if you will sit in your home and become perfectly passive, send your thought to the circle, and I will endeavor to help your loved ones to manifest. We can not explain why it is that some who so earnestly desire have to wait so long for an answer, and we do feel that with all the earnest desire there is a doubt within them, and this doubt is like the weed that checks the growth of the flower in the garden. Now, friends, cast afar from you all doubt. Feel that in this "Free Circle" there are true people; feel that the medium is earnest and honest; feel that her controls are doing the very best they can for you, and that by and by, through this earnestness of thought, through this sincere desire of your soul, you will be gratified by a message from your loved ones.

Oh, how anxious all of the spirits on the spirit side of life are that their loved ones may understand that they live and that they can communicate. I said all: I must take back the word all, for I find some spirits who are really bound, and who seem not to desire to communicate, because they have been taught whilst upon the earth plane that they can not do so, and they have not thrown off the idea that they must stay just where they find themselves, and I also find some who have been Church-bound for ages, and have turned their attention to the earth plane; but if your spirit friends had been liberal-minded, and had begun to seek this knowledge earlier, they might come the very next meeting. All I ask of you is to be earnest and sincere. Throw out your best thought toward us, and if it is possible for me to come into rapport with your friends, they shall manifest at our "Free Circle."

QUES.—[By S. T. S.] Is the knowledge that you have a "Free Circle" generally disseminated through the spirit world; and, if so, why do not my spirit friends avail themselves of the opportunity thus offered to communicate with me, knowing that I desire to hear from them, several of which I now have in mind?

ANS.—The existence of our "Free Circle" is known to all spirits interested in Spiritualism in the United States, and wherever else it has been mentioned by spirits when it was considered worthy of note; i.e., wherever it could do good to tell it—remembering that all spirits can not travel to reach it, and others do not desire to. Among the latter may belong the spirit friends of the questioner, they being able to give him all the light and comfort he needs by impression directly, and without having to inconvenience themselves by coming here day after day to await an opportunity of taking the medium, and then undergoing the disagreeable task of fitting themselves into a new medial instrument, and, if any way considerate, may not wish to deprive others who are almost distressed to get a word to their loved ones on earth. There are many other reasons why spirits do not attend these circles. Some are too earth-bound to get in without assistance, and selfish spirits—inherited from mortal life—can not always find that assistance, as they have nothing in their nature which permits other spirits to aid them, however much they may desire to do so. Some are too far advanced to control a medium for material tests, and an inspirational message, without name or identity, would not be accepted, though the medium could be impressed by a sort of mental illumination for whom the message is intended—if not by name at least by description, followed by a similar description of the spirit giving it. But this would be a waste of time, and rob those needing the control for their own sake as much as to comfort a mortal friend, and advanced spirits are too conscientious to deprive even the most unworthy of an opportunity of this kind, whether spirit or mortal. Thus the questioner will see that it is not a mere matter of willingness on part of his spirit friends, but one that requires notable consideration.

## SPIRIT MESSAGES.

Robert J. Coalison.

I desire to send a message to loved ones far off. I desire them to know that I am here, and although I live carelessly, apparently, indifferent to that which pertains to the higher life, I am glad that I live. I am glad that I can return, and that I was not so entirely indifferent that I can not find happiness in the home over there, for we are not far off from you. We are so close, it seems to me as though we live just upon the same sphere of action, and whilst I come this afternoon a stranger to everyone here, desiring to send my love away far off to those who are near and dear to me, that I still live and can understand that which surrounds them, I want them also to know that I am happy, and although not always understood, I feel and know since I have passed away they understand me better than when I lived with them. Say that Robert J. Coalison is here and desires to send love to some who live in Denver, Colorado, at the present time, although I passed out in the State of Nebraska.

Edwin M. Gray.

Well, another spirit must say that he is surprised. Oh, how I have longed to enter in and send unto those who are near and dear to me a message, but to day is the first time I have been able to do so. I know you will say: "How is this?" and yet I can not explain it satisfactorily. But I am here this afternoon in answer to a request, proving to you that which you sincerely desire will come to you if you only have just a little patience. I desire to send my spirit love to my wife and mother and the four others so near and dear to me. I also come from New York. I am from Steamburgh, N.Y., and my name is Edwin M. Gray.

Memory A. Foster.

Chairman and Friends: I am surprised to find myself here this afternoon, but I have been trying to communicate for quite a little while with my loved ones, and a few evenings ago I heard a wish expressed by one who is near and dear to me through the bond of love that I come to this circle and send a communication to her. I am here this afternoon and would have my loved ones know that I am never far off that the brightest wish is understood, and although there has been some things since I have passed out that have troubled them, yet I find the way growing brighter and broader with them. I find all things well with them and I know that by and by they will have the one desire gratified, they will understand the expression. I want to say this is Henry A. Foster, of Rome, N.Y.

Albert Brown.

Comes to keep his promise to his dear father and sister Flora. He is very sorry the conditions are so unpleasant at home, and thinks after mother goes away they will develop more rapidly, as she is not in sympathy with them but the spirits are doing all they can for her. Ellie and Uncle William are with us, also Mr. Freeman, and its good Indian guides are always near and working hard to form better conditions for the development of their good friends. After the month of March is over a great change will occur at the house which will make it more pleasant for all. We all join in a message of love and cheer to our beloved mediums, and bid them God speed in the good work. I am from Columbus, Ohio.

James Seeds.

And his wife Kate desire to communicate with their grandson, Cyrus Seeds, of Pleasant Corners, Ohio. They are greatly interested in Cyrus, and want him to know that they sanction his endeavor and feel very happy that he has found the true light. Doctors John and Henry are present, and all join in sending love and blessings. Harvey Woods, Carlyle Seeds, Abesom Bonor, Betty, Ephram, Dr. Joe, Brown, Red Wing, and many other loving friends are in attendance and are desirous of coming into communication with the many friends at Pleasant Corners.

Sam Allen.

It is very easy for me to come near the medium, as I am an old hand at speaking. My medium lives in Jamestown, N.Y., and is a fine inspirational speaker, her name is Mrs. Clarissa Watson. My wife and I want to thank her and her good husband Henry for their kindness to our dear daughter; they have been so careful of her, and we feel very grateful to them for it. Mother Mitchell is in the same sphere with us, and is a bright, noble spirit. We were very happy when she came over, as we were awaiting her coming with pleasant anticipation. Mother sends love to father, and says she is anxiously awaiting him, and will meet him when his earthly career is finished; also to Charlie and all the friends who are left behind.

Joseph and Eliza Johnson.

Well, friends, I am here, too. I did not understand the communion between the spirit and the mortal, but I have loved ones here who have drawn me back again and again unto earth life, and to-day I feel to rejoice because my loved ones have opened the doorway and we can enter in and communicate with them. I and wife often visit our children. I visit my son, especially the one who has opened the doorway, and I will say: "Joseph, your children are with us, and we all live and love you still. I want you to know that father and mother and the three bright ones came over all together, for the time was so short and seemed to darken the household and leave you in such trouble and sorrow." Say that Joseph and Eliza Johnson were here this afternoon, and the three children, the three boys that were so precious, send their love to Joseph Johnson, their son, at Farmer's City, Ill.

Caroline Lewis.

The next person who presents herself to me is an old lady. She says: "I am anxious to send my love also to my loved ones who knew me in the city of Philadelphia, and I want my son, the one who has met with so many afflictions, to know that I am with him, and would caution him to give up that which is ruining him both spiritually and physically. Oh, my child, as I and your father draw close unto you, listen to our voices and know that you must turn face about and do differently."

MRS. LENA G. MILES.

Columbus, O.

S. J. Woolley.

S. J. Woolley, of Columbus, O., writes: "Among the spirit messages of March 18th, I see one from Jacob Davis. I knew this person in earth life, and recognized his identity in the message. I showed it to his cousin, Mr. J. B. Davis, and he, too, expressed himself satisfied with it as correct and true in every particular."

M. S. BECKWITH.

National Stock Yards, Ill.

To the Editor of the LIGHT OF TRUTH.

I recognize the communication in the LIGHT OF TRUTH of March 18th, from my father and mother; also the reference to my two brothers who are with them. My first initial is probably omitted by the amanuensis writing the communication. It possesses double value, because at a circle held at the residence of Mrs. Dr. White, on Thursday evening, the 9th, I was told to look in the next paper. Its inner significance probably refers to my connection with the St. Louis Spiritual Association. With thanks to the friends in your public circle, I am fraternally,

M. S. BECKWITH.

National Stock Yards, Ill.

To the Editor of the LIGHT OF TRUTH.

Dear Sir and Brother: In your issue of the 18th inst., there appeared in the Free Circle Department a message from Eddie and Eddie Baker to their father and mother at Farmer City, Ill., Mr. Lee Baker and wife. All of the parties are well known in this city where the Bakers have many friends and relatives, all of whom feel much interested in the message, and many of them know that the facts stated are true. I know Mr. Lee Baker very well, and took the precaution of writing to him before writing this letter of recognition. His answer is perfectly satisfactory on all points, and regarding the "request," he says on the Sunday evening mentioned we did sit in our home circle and make the request of our dear ones to go and impress them to give us a message, etc. The names, manner of passing out, and circumstances are all correctly stated, even to the identity of the grandma who was the second wife of the grandpa Baker, which fact will explain the words, "I mean my papa's mama." Such messages and their recognition are important facts in our philosophy. Let us have more of them. Yours fraternally,

M. W. PACKARD.

President of Progressive Spiritual Association of Bloomington, Ill.

## The Progressive Lyceum.

All communications to this department should be addressed care of Lyceum.

## Opening Song.

THIS IS THE DAY THAT GOD HAS MADE.  
There is a gladsome shout abroad,  
And through the portals streaming,  
A radiance from our friends above.  
Their songs are ringing.

Canada.  
Oh, angel friends and we are free,  
That gate was left open for me.  
For you, for me,  
Was left open for me.

Press onward then, though foes may frown.  
For heaven's gate is open.

Accept the truth and win the crown.

Love's everlasting theme—Clem.

That gate was made free for all  
Who seek through salvation  
The rich, the poor, the great and small  
Of every tribe and nation—Clem.Beyond the river's bank we see  
The friends that here were given.  
They wear the crown of life today.  
They love us well in heaven—Clem.

We are wiser than we know.

Countless chords of heavenly music  
Struck ere earthly time began.

Virtue is immortal concord.

To the answering soul of man  
Countless rays of heavenly glory  
Shine through spirit pestilence—Clem.On the wise men at their labors  
On their children at their play.

Man has gained on heavenly secrets.

Scanned himself in his early glow.

Bore the glory, heard the music.

We are wiser than we know.

Lesson for Consideration.

(NOTE.—All questions have many answers and we wish to have it constantly borne in mind that questions and answers here given are to lead to others and the free expression of thought and of views with the humility of seekers after truth and light and never in antagonistic discussion.)

What is the highest life?

The spiritual.

What do you mean by a spiritual life?  
It is the ideal life, such as we refer to an angelic being, and of which the idealized Christ has been held as an example.

(Entered the Post Office at Cincinnati, O., as Second-Class Matter)

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ISSUED EVERY SATURDAY BY

C. C. STOWELL.

Room 7, 206 Race St., Cincinnati, Ohio.

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Remit by Postoffice Money Order, Registered Letter, or Draft on Cincinnati or New York. It costs us fifteen cents to get draft cashed on local banks, so do send them. postage stamps will not be received in payment of subscriptions. Direct all letters to C. C. Stowell, 206 Race Street, Room 7, Cincinnati, Ohio.

CINCINNATI. • • • SATURDAY, APRIL 1, 1898.

The Light or Truth cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns any name or names of parties whom they have proved to be dishonest or unworthy of action.

When the post-office address of This Light or Truth subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as This Light or Truth goes to press every Wednesday.

Rejected Mail will not be returned without postage accompanying the same—not preserved—and thirty days after receipt.

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"He's true to God who's true to man; wherever wrong is done, — To the humblest and the weakest, 'neath the all-bolding sun, That wrong is also done to us; and they are slaves most base. Those of love of right is for themselves, and not for all their race."

JAMES RUSSELL LOWELL.

## NOTICE TO SUBSCRIBERS.

A number of our subscribers have, to our sudden discovery, fallen in arrears within the past two weeks, and not wishing to deprive them of any of the numbers just now—as they may be interested in the story—we did not cut them off as it is our custom on such occasions. But we would like to impress on our readers the fact that in the multiplicity of weekly receipts—however small the remittance—lies our success and the continuance of a good paper. Those who are interested, therefore, should renew promptly.

The date of expiration of everyone's subscription is plainly printed on the little yellow slip containing the address—either on the paper or the wrapper—and if every reader will take the trouble to examine this a moment, he or she will see at once whether or not a subscription is due. If in arrears we request you to favor us with a renewal at earliest opportunity. We dislike to discontinue the paper, as there are a large number who respond immediately with a reprimand when we do. But even these are sometimes forgetful of their duty in not giving an occasional glance at their wrapper address and its accompanying dates. It does not pay us to hire additional clerical force, and have extra notices printed for mailing, to give special notification of every expiration of subscription, so we must rely on the memory of our readers and the tag on the wrapper.

At one dollar a year it can not be expected that we should have a working force as that of a more expensive paper. Ours is partly a missionary work, and our readers should make themselves missionaries in our behalf, either to send us an occasional subscription for a friend, or at least, pay up their own promptly.

## A SPIRITUALIST.

"Are you a Spiritualist?"

"I am!"

"That is a brave answer, and now why are you a Spiritualist?"

"Because I have received manifestations which were a demonstration. It is not a faith, a mere belief with me; it is a knowledge."

It is exceedingly well that doubts and vain expectation have disappeared in certainty and with knowledge of the life which is the heritage of all is made clear as the sunlight, yet there is something more than this; something that rests upon this knowledge which is of even greater value. If this knowledge breeds content with its mere reception, without reaction on the character, it may become an element of weakness rather than strength.

The question of character is not are you a Spiritualist, but what have you done and what are you doing with your Spiritualism? You belonged to some Church, and attended regularly, believing that your eternal welfare depended on supporting the enterprises of your society, paying the minister, and liberal giving to missions. You were always troubled with doubts, which you referred to your own sinfulness. You met with the phenomena of Spiritualism and were convinced. How free you were! The sunlight flashed over a new world.

No more doubts or fears. Life was not given even to the meanest for the purpose of eternal torture. You ceased attending Church, for the sermons became as sawdust; you gave no more to the support of preachers or missions.

You sat down content in your own house, and a great calm came over your soul. The terrible journey over the theological marsh-lands is finished, and no one can blame the weary for taking needed rest.

After this rest comes greater responsibilities. By your conversion the moral and social questions of the day have not been changed. This solution may have been given to you, in which case your responsibility is increased. The world may not have to be saved from original sin, but it has to be saved from ignorance, and Spiritualism, by placing the torch of truth in your hands, furnishes the means and issues the command. It presents the higher life in a glory and beauty as no other system has before.

You are a Spiritualist? Then you are spiritual, and your life is filled with its spirit. You live not only for this life, but for the eternal relations of the next. You are constantly asking yourself if the glorious ones who come in their unbounded affection to walk with you are not grieved by your failures to reach their lofty ideal.

A Spiritualist may not believe in verbal prayer, but his life ought to be a constant prayer, an aspiration for the pure, the noble, and the true.

Oh, it is thrillingly sublime, this consciousness that we are walking side by side with angels! That we are incarnated angels, and that the dear immortal ones expect of us angelic thoughts and actions! That it is required of us to subjugate the lower faculties to the higher; to place the iron heel of the spirit on the selfish and animal desires which come up from the physical side of our nature.

Has Spiritualism made us spiritual? If it has not can we truthfully say that we are Spiritualists? When we become converted to the new belief shall we leave all the active charities and educational enterprises to the Churches? There is as much desolation, ignorance, vice, and crime in the world as before, which someone must become interested in. Is it not self-evident that with our new light our responsibility has multiplied, for it is eternally true that to the one with ten talents, ten times as much is demanded as of him who has only one. The Spiritualist having become spiritualized, filled with the consciousness of the ideal life, is under obligation to carry his knowledge into the affairs of life. He must not hold himself aloof from the vital problems of the hour, on the solution of which the welfare of the race depends. Of all others he is the most thoroughly equipped and most capable, for not only has he his own intelligence, but he has that of the spirit world.

## BURYING THE DEVIL.

It is interesting to the student of psychology to observe the constantly cropping out of traditions and myths, whereby the superstitions of ages long since past appear in the present, anachronisms as strange as though some monster of the early world should creep from the rocks in which its bones are encased. One of these myths is that of the coming of the Messiah, which has been held by nearly all races of mankind and from earliest recorded ages. As the effect of this belief there has been a succession of Messiahs, and the world has never been free from them.

Schweinfurth and T. L. Harris were later advents, but Coloma, Mich., is made famous as the dwelling place of the very last "Son of Man." The latest miracle of this Coloma Messiah was to bury the devil! He converted a Methodist brother by the name of Burbank, who could not tolerate the sisters wearing feathers in their hats.

The Messiah, who has the euphonious name of Carter, told Burbank that he was possessed with the devil, and that the said devil must be buried. Why not? The devil was run into swine, and thence into the water, why not into the ground? Carter took the devil in his hands, as he claimed, and Burbank a spade. The hard work fell on the latter, for he had to dig a deep hole. The Messiah prayed! Then, as the report has it, he said in a stern voice:

"Satan, stand forth; for many years hast thou plagued this immortal soul, never till now regenerate. Hast thou ought to say why I should not consign thee to endless oblivion?" The devil spoke not.

"By thy silence dost thou condemn thyself," exclaimed Carter, "so down thou goest, most damnable fiend. Here we leave thee forever."

He thrust the devil into the hole, and Burbank shoveled in earth. As they walked away Burbank looked back and thought he saw some commotion in the piled up dirt. Carter said that it was the dying struggle of the devil.

All the Messiahs have a bout with the devil, and yet as long as ignorance exists the idea of a devil will linger, coming to the surface at times in some gross and repulsive form.

Carter did literally just what all the preachers in Christendom are praying to do every day. He vanquished the powers of Satan. It may be asserted without fear of contradiction that Spiritualism gives rise to no delusion like or akin to this. For examples of religious absurdity, one must go outside its ranks.

## RUSSIA AND CHRISTIANITY.

The *Review of Reviews* prints a notice of an article by Lady Herbert, in the *Dublin Review* for January, on the greatness of Russia and her debt to Christianity thereto.

Lady Herbert's article is a summary of "Father Vanutelli," a Roman Catholic priest's description of Russia. The most salient point in the article is upon the bearing of Christianity on Russian civilization. He says:

I can not understand how it is that so many persons who visit Russia write about it afterwards without alluding to the main characteristics of the people. Without an appreciation of their religious aspect any description of Russia must be only incomplete. The Christian idea is predominant everywhere, and nowhere does Christ reign to such an extent as in Russia."

And nowhere can there be found a greater despotism nor a more prolific ignorance. Wherever Christianity is official, as in Russia, the degradation of the masses takes a corresponding place. No people can be free and truly prosperous with orthodoxy as the essence of their being. This priest argues that Russia has a great mission before her in the "destruction of the Ottoman Empire in Europe, and with it Mahometanism, then the crushing of the revolutionary spirit, which is invading all other European countries, and the arresting of the extension of Jewish influence, which is making ever-increasing progress elsewhere."

Of course, all this is to be accomplished by reason of the supremacy of the national religion; and in this respect Russia only repeats all history where an established religion rules the State. There never has come anything but bloodshed, persecution, and tyranny from the coalition. That Russia is the most despotic country in Christendom is proof enough that Christianity has the strongest foothold there.

## POOR INFANTS.

The opinion prevails that Presbyterianism is responsible for the doctrine of infant damnation, and Jonathan Edwards brought the principles of Calvinism to a logical conclusion, in the awful sentence that "hell is paved with skulls of infants not a span long." This is erroneous, as will be seen by the following extract from that high Catholic authority, *The Month* (London, Eng.):

We have nevertheless to allow that the great majority of infants who die before the age of reason, even in these Christian days, die with the guilt of original sin still upon them, and are excluded from the kingdom of heaven. One or two

Catholic theologians have expressed an opinion, or indulged a hope, that God gives to all such, at the last moment of their lives, a supernatural grace, whereby they are justified before God, and so qualified for entrance into heaven. Such an opinion is, however, untenable in the face of the teaching of the Catholic Church, which assumes that there are many who die in original sin, without having committed any actual sin.

Nor again can we admit the opinion of Cajetan, who asserts that the children of Christian and Catholic parents, who

without any fault on their parents' part, die without baptism, can, according to God's ordinary providence, be saved by the prayers of their parents. Here and there it may be that God, by an extraordinary intervention in behalf of someone of his faithful servants, may grant such a privilege to some favored

little one, but only by a very special miracle of grace, and as a rare exception to the general law. We have, therefore, still some millions of infants dying every year, who will forever be excluded from the vision of God.

Every year millions of infants are mercilessly sacrificed to this inhuman Moloch, simply because thousands of years ago the father of the race did exactly as God created him to do.

Since which time all his posterity has rested under the curse of the Creator, who might with a single thought bring regeneration, yet remorselessly allows the great stream of

human beings, weak, innocent, helpless in a great Niagara, to plunge into the abyss of hell!

It has delegated power to the priests to pray these infants out, and whether the poor little innocents burn forever,

or ascend to the throne of the "all-loving Father," depends on the muttering in Latin of prayer, more or less, by a

shaven, crowned Dago, or the Rev. Father Flinnigan!

## Road Department Memorial to Congress.

A memorial to Congress on the subject of a Road Department in the Federal Cabinet has been formulated in behalf of thousands of citizens by Col. Albert A. Pope. The petition sets forth

"That there be founded in the city of Washington, in the District of Columbia, a Road Department, similar to the Agricultural Department, for the purpose of promoting knowledge in the art of constructing and maintaining roads and that in such Department provision be made for teaching students so that they may become skilled road engineers.

"In connection with this road Department, that there be established permanent Exhibit in which shall be shown sections of roads illustrating various methods of construction and also the best road materials and machinery.

"That Congress appropriate funds sufficient to erect a building at the World's Columbian Exposition for the purpose of a comprehensive road exhibit."

This memorial has been signed far and wide, and contains the names of many prominent men in the various professions. Among the signers are the governors of seventeen States; fourteen judges of the Supreme Courts and associates; thirty-one State officers; the officers of fifty counties, cities, and towns; twenty-two Boards of Trade and Chambers of Commerce; ten Agricultural, Farmers' Alliance, and Grange societies; ninety-two banks and safe deposit companies; twenty universities and colleges, and 305 newspaper editors. Various industrial and trades unions are also represented. The presentation of facts appertaining to the importance of good roads amounts to a demonstration, and is bound to awaken a more lively interest in this great reform.

Accompanying the petition are the resolutions of the Massachusetts House of Representatives relating to a National Department of Roads, and to a road-making exhibit at Chicago, embodying ideas substantially the same as those in the petition.

This indicates the right turn, and should meet with co-operation everywhere. The formal presentation to Congress of the petition will take place during the closing days of the fifty-second Congress, perhaps too late for any definite action other than to bring it before the country in preliminary steps looking toward the establishment of a Road Department.

## A BIGOT JUDGE AND A FOOL DECISION.

Judge Geigerich, whom the saints preserve, has given the intelligent people of New York City another illustration of the beauties attending "The Mother Church," besides exhibiting his own true asinine qualities.

A young couple appeared before him the other day, says the *New York World*, and asked to be married. The Judge, who holds his position by virtue of the civil laws, asked them if they were Catholics. The prospective bridegroom replied that they were. "Then, why don't you go to Church to be married?" He was told that they preferred to be married by him. Whereupon the Judge said that as Catholics they ought not to be married in Lent and declined to marry them, and they left the court-house, saying they would go to Church and be married.

Is it not a contemptible state of affairs which permits a bigot of this character to disgrace the Court of Common Pleas in the City of New York? What is this Catholic Judge using that bench for, if not to further the interests of the Church, which does not recognize our civil laws as they relate to marriage? Citizens of the United States who marry in conformity to the civil laws are regarded as living in adultery, and their children illegitimate by the Church, to which this civil official gives adherence, and that Church dominates his acts.

Judge Geigerich should be made to feel a rebuke at the hands of the people, such as will give him to understand that the duties connected with his office do not contemplate Lent, wafer gods, holy-water syringes, nor any other flummery connected with the Catholic Church. If parties desire to be married, it is his business to marry them, provided there be no civil disability in the contracting parties. Our laws declare marriage to be a civil contract. A priest has no right to question those laws; far less right has a judge to juggle with them in the interest of a priest.

## SOME GOOD THINGS IN NAZARETH YET.

It must be pleasant reading for the members of the National Reform Association and kin'red flocks of the Lord's sheep who want God and Jesus Christ engrafted on the National Constitution to note the signs which point to a more complete separation of State and Church by measures largely in the hands of Churchmen themselves. Bishop Galloway, (Episcopal) of Mississippi; Rev. Dr. Penick, (Baptist) of Louisiana, lead the movement in the South, and prominent heads of Churches in the North favor the reformation. Briefly, it consists of a more vigorous support of our common school system, the banishment of prayers and Bible reading in the schools and the abolition of chaplains in Congress and State Legislatures. These reformers believe, very properly, that all religious instruction should be left to the Churches, and that no part of the expense of such instruction shall be appropriated from any public treasury. If these demands are carried out the infamous spectacle of transforming the Federal Senate Chamber into a Roman Catholic funeral voodoo entertainment, with caudles on the speaker's desk, and "holy water" squirting on the pates of dignified Senators, will not be repeated. One resolution adopted by the Protestant Episcopal Bishops of New York agreeing with the Methodists was: "That the education of the Indians should no longer be farmed out by the Interior Department to religious sects."

It is significant of the enlightenment of the age that moves of this kind are being made and by those, too, who are the inheritors of a theological system that has always frowned down any innovation that put the people and their rights ahead of the gods.

## The Czar a Spiritualist.

A correspondent writes: "Is it possible that Alexander, the Czar of Russia, known as a tyrant, is a Spiritualist, as so declared by Hudson Tuttle in his tract, 'What is Spiritualism?'"

D. D. Home, the celebrated medium, whose life reads like a tale of the imagination, became a great favorite at the court of Louis Napoleon and of the Czar. Both his first and second wives belonged to the oldest and most exclusive families of Russia, were cousins of the Czar, and related as nieces to Count Alex. Axakoff who, as hereditary governor of a province, stood



## THE LIGHT OF TRUTH

## THE WOMEN'S CLUB.

Conducted by EMMA ROOD TUTTLE.

**SHE WHO IS TO COME.**  
 A woman—is so far as she beheldeth  
 Her one beloved face;  
 A mother—with a great heart that enfoldeth  
 The children of the Race;  
 A body free and strong with that high beauty  
 That comes of heroic use in it thereof,  
 And mind where Reason ruleth over Duty,  
 And Justice reigns with Love.  
 A self-pollard royal soul, brave, wise, and tender,  
 No longer blind and dumb;  
 A Human Being of yet unknown splendor,  
 Is she who is to come!

—Charlotte Perkins Stetson.

We cordially invite contributions suitable for this department, and assure you they will receive prompt attention. Do not wait till you have something great to say; whatever is of daily interest and value to you, will be to the members of our Club. Consider yourself one, expected to do your part in entertaining the others. Please write on one side of the paper, and address all matter for publication to Emma Rood Tuttle, Berlin Heights, Ohio.

## WOMEN'S CLUBS.

There is no disputing the fact that women's clubs are fast preparing women to take their places as executive workers in nearly all matters of public necessity and pleasure. They are rapid educators of a class which is alive to its own needs, and which has grown tired of snailing along on the road to independence, doing chores nights and mornings for its "schooling." The speed of that method is not adequate to the requirements of the age. Woman has discovered herself—that she has brains, capabilities, wants; that, though man gives her a play-house, dishes, dolls, and leaves her to amuse herself, she does not want to stay in it all the time. Men have clubs where they eat, drink, sport, "initiate," and never over-tax their brains; women have clubs where they aid each other in brushing the dust of ignorance and prejudice out of their eyes, writing essays, discussing them, take up reform work in various fields, unknot the strings with which they are tied and learn to run alone. The leading article in the March number of *Washington's Magazine* is by that exhaustive and able liberal writer, Sara A. Underwood, on the Chicago Women's Club. It is an astonishing revelation of what patient plodding and an earnest desire to know and to do will bring about. We are told that the first six years of its life it was purely evolutionary, making no attempt to take up outside work.

It was organized in 1876 with a membership of twenty-one women, and now numbers more than five hundred. The club is divided into six committees, respectively entitled, "Reform," "Home," "Education," "Philanthropy," "Art and Literature," "Philosophy and Science." Every member must be a worker in one of these committees. The first seven years were devoted to the discussion of such topics as Free Trade, Spencer's Sociology, Heredity, Sculpture, Socrates, Italian Renaissance, Monopolies, Relation of a Representative to his Constituency, and all things within the line of women's interests.

In 1883 the club began outside work. Its first effort was the club's free kindergarten for poor children. This was fostered by the club until it became independent and needed its guardianship no longer.

The protective agency for women and children, whose object is to give legal and friendly assistance to those who are poor and in need of it, is another good work it has brought about. The demand for this is told in the fact that the first year it had only 156 cases entered, but in 1892 it had 1,347 to be investigated.

Other associations owe their birth to the club, such as the Industrial Art Association, the Society for Physical Culture and Correct Dress, and the Women's Physiological Institute. The recently passed State law for compulsory education was constantly agitated and sustained by the club. But I have not space to more than hint at the grand achievements of this Chicago club, and it is a type of those in most of our cities and towns. The article by Mrs. Underwood is elegantly illustrated, containing portraits of fourteen distinguished members.

Among the good results of the training received, Mrs. Underwood counts "independent thinking and research; the knowledge of individual capacity and limitation; breadth of views from hearing all sides; intellectual hospitality to the opposing thought of others; honest admiration for the merit of other women; control of emotions; cohesion of thought and accuracy of statement."

This flourishing women's club contemplates owning a home in the near future. We wish it the greatest good luck.

## MY PINK CUP AND SAUCER.

It is a pretty affair, of the palest tints, and on one side is a faint landscape in greens and browns. It is composed of a stream, a bridge, an old house, the greenery of sward and trees, and some children at play. It is pleasant to look at, and tea always seems to have a more delicious flavor sipped from its shell-like bowl. But the most charming thing about it is the garland, which memory keeps in perennial beauty, encircling it. It was given to me by a little boy who left this world and its precarious chances at the age of fourteen, and in such a sad, shocking manner. He was a manly little fellow, fond of boyish sports and always wanting to do his part, even to returning gifts. One Christmas I sent him a nice pair of skates, and he brought me with a profusion of thanks my pink cup and saucer. I always think of him when I use it, and wonder how his life is going in heaven. "But," you ask me, "how did he happen to go there so young?" By a chance gunshot, and it came so near being avoided. That is the way many of our calamities come to us—just the choice of a word or an act decides weal or woe, and we choose the wrong one because we are blind, blind.

It happened in the glorious October. This boy's sister and another young lady were coming through the glowing woodland to take tea with me, and I had invited him to come, too, which he intended to do, but a little comrade came by his home and called him to go hunting. So he changed his plan and went. He was tired, for he had been helping his aged grandfather to pick apples, husk corn, and make things ready for Winter.

He should have rested quietly at home,  
 For weary arms are sometimes treacherous,  
 And weary feet are likeliest to trip.

The boys had scarcely reached the woodland when, parting in the bushes, a gun-report startled his comrade. Going around the clump of bushes he found his companion lying on his face, dying. His weary feet tripped and his gun discharged the load in his jaw, from which it went to his brain. His mother was a widow, owning property, and he used to say: "I don't see why mamma shouldn't vote as well as the men; she owns property and pays taxes." He was a noble boy who gave me the pink cup and saucer.

Written for the LIGHT OF TRUTH.

## THE WHIP OF FASHION.

BERTHA J. FRENCH.

Fashion is the black beast that often destroys health, comfort, and beauty. The rapid flight of fashion from one extreme to another extreme has made a burlesque of womankind. But in all the ugly forms in which fashion has ruled its devotees, has it ever appeared so grotesque as when caged in hideous hoops? Crinoline is the subject now uppermost in the minds (?) of feminine fashionables.

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"To crinoline or not to crinoline, that is the question." Whether 'tis nobler in the mind to suffer the slings and arrows of outrageous fashions, or to take arms of common sense against a sea of foolishness and be opposing end it.

'Tis a consummation devoutly to be wished. What woman would bear to groan and sweat under a load of crinoline? But the dread of what other women may say paralyzes the will and makes us follow like puppets the strings of caprice rather than travel the royal road of womanly independence. Thus fashion does make cowards of us all. Yes, and caricatures of us all if we allow ourselves to be engrossed in hoops.

That style of dress should be chosen that allows comfort, convenience, health, modesty, and beauty. Hoops are antipodal with all these. In one way hoops have been of utility. They have furnished an inexhaustible fund of funny things for the newspapers to say about us. They have given new vitality to the caricaturist, caused sparks of sarcasm to fall from clever pens; given a new text to preachers, essayists, and dress-reformers.

And we, like little guilty children with fingers in their mouths, stand in the storm of sarcasm knowing that it is all true. "Aye, there's the rub," for nothing is so cutting as truth.

Every woman is a representative of her sex, therefore as long as one woman deforms herself with outrageous fashions the shadow of her shallowness falls upon the whole.

May woman more and more take advantage of the broader educational facilities now opening to her; interest in science, art, literature, and politics will drap in softer hue the drudgery of domestic duties. She will no longer desire to "kill time," nor have the time to kill in "thinking up" something bizarre to wear. Scantiness of time will necessitate the adoption of the artistic simplicity that characterized the Grecian dress. Among the Greeks beauty was a passion, a study, a religion; they never deformed themselves with hoops, bustles, frills, and furbelows, but arrayed themselves in classic robes compatible with health and comfort, therefore the highest beauty.

"The apparel oft proclaims the woman." We may have to choose between the *fashion* and the *franchise* if the generality of men's views are similar to the bachelor's of whom Harper's Bazaar tells the following: "He was discussing the subject of women's rights with his vis-a-vis at dinner. After proing and conning for a few minutes, the lady asked: 'Candidly, sir, why do you oppose giving the franchise to women?'

"You will excuse me for saying it," he replied, "but I have not sufficient confidence in their capacity to conduct government affairs."

"But what evidence of woman's mental inferiority to man can you advance?" persisted the lady.

The bachelor thought a moment and then answered slowly: "A simple fact is enough to satisfy my mind, and that is the *frightful way* in which they *do up* their back hair."

But let us hope that both crinoline and cholera are only a "scare." In ignoring the crinoline Mrs. Cleveland and the Princess of Wales have set a good example. We may escape the deformity, for are not ultra-fashionables analogous to sheep? Do they not always follow the sound of the bell, especially if it has a "four-hundred" kind of a tinkle. But if in the conflict twixt common sense and hoops, the hoops are victorious, "it is a fashion more honored in the breach than the observance." Better be antiquated and self-respecting than a self-shackled slave smarting under the whip of ignorant fashion.

(Written for the LIGHT OF TRUTH.)

## WOMAN.

The following essay was written by Miss Lucy, the sixteen-year-old daughter of Willard J. Hull, the eloquent advocate of free thought:

Woman, the so called *weak* woman, and man, the so-called *strong* man, are equal.

Woman, the mother of the race, the life-giving fountain of purity and love, whose life in the past ages was servitude and constant slavery, has at last attained that standard where man must look upon her as his equal.

He, in his vanity, his supposition of superiority has been asleep. Woman, in his belief, was weak and therefore he made it his duty to command her actions and rule her in all things.

She must wait upon him, slave for him, bear all the ribaldry he chose to thrust upon her, and obey all his wishes in silence.

She could hold nothing as her own. Her name in any legal transaction was void, and therefore disregarded. Mighty man must do it all.

He did not inquire into the *mind* of woman. If he ever did the knowledge he acquired by so doing was known only to himself. It was a great thing for him to think that he had some one to rule and domineer over, and he must not be deprived of that privilege.

It seemed to be essential to his existence to set himself up like a scarecrow for woman to fear and bend in mute supplication to his every move.

But, as the saying is: "There is an end to all things mortal." There must also be an end to this, and he must be made to see his error.

The same vanity of the past dwells in the hearts of men of the present time, but it is of no use to them and they are compelled to stand by and see woman rise higher and higher in strength and power.

Some, horrified at this turn of affairs, slink off into a corner and wail because of it, complaining that all man's peace has flown on the wing of the wind.

And yet, put these same men in a quandary and they will turn to her and ask her aid.

Then to his abject horror he sees that woman has turned her attention to political matters, and, as if knocked on the head with a cane, he is stunned when he hears "woman's suffrage" talked about, and wants to know "what they will be doing next?"

Why should not woman share in the suffrage of our country? Woman, as man's equal, must share with him this right.

The defects in our government are many, and they appeal to woman's judgment; she sees where a man does not. She does not wish to hold a political office for the purpose of taking advantages, nor for the purpose of tearing everything to pieces. Her idea is to make better those parts which are wrong, and cleanse our government.

This is what she is working for. She does not harbor one thought that she will make man run off and hide, or make his life miserable, but she would keep him upright and manly, a companion to her in her work, and let the world see that they are equal.

Man instinctively turns to woman for council and her judgment is respected, so should it be with the laws of the country.

Woman is a citizen, she lives under the laws of the country wherein she resides, and she, with man, should be allowed her share in making those laws.

This is her future work. There are obstacles, but the tact which aids her in all else will aid her here, and she will overcome them.

## MEDIUMS AND LECTURERS.

Mrs. Mary C. Merrill has located temporarily at 10 West Thirty-second Street, New York City.

Carrie C. Van Dusen will attend to calls from spiritual societies of the Spring months. Address Geneva, O.

Will C. Hodge would be pleased to make lecture engagements. Address 315 West Van Buren Street, Chicago, Ill.

Abbie F. Watkins desires engagements to lecture, especially on Roman Catholicism. Her address is Georgetown, O.

P. Gordon White, trance, test, and platform medium, may be addressed for engagements. Permanent location, 20 Bishop's Court, Flat C., Chicago.

Dr. T. M. Castorline of Edgar Neb. would like to arrange with societies for lectures and experiments in hypnotism during next Fall and Winter.

Mrs. S. C. Scovell, lecturer, trance test, and psychometric reader, will accept engagements. All correspondence answered promptly. Address room McGee Street, Kansas City, Mo.

Mrs. O. E. Daniels, trance and inspirational lecturer, can be addressed for fall and winter engagements; will also speak at funerals. Address, 494 South State street, Chicago, Ill.

Until further notice Dr. C. T. H. Benton can be addressed for lectures, etc., at 716 Sixty-third Street, Englewood P. O., Chicago, Ill., instead of 40 Buckner Ave., Peoria, Ill. Will also attend fairs.

Mrs. A. E. Kirby, trance speaker and platform test medium, will answer calls for above named purposes in neighboring towns and cities. Address 130 Locust Street, Mt. Auburn, Cincinnati, O.

Hudson Tuttle and Emma Rood Tuttle are engaged to lecture before the Spiritual Society of Columbus, O., the first and second Sundays of April. They will also assist in the organization of a progressive lyceum.

Owing to the discontinuance of the Gould Independent Lecture Course in Cleveland Willard J. Hull has the month of May on his hands and is open for an engagement for that month. Address 54 East Broad Street, Norwich, Conn.

Mrs. F. Adams, formerly at 130 East Twenty-sixth Street, Minneapolis, Minn., is now principal of the female department of the Minnesota Magnetic Sanitarium, and should be addressed Mrs. F. Adams, Lock Box 57, Austin, Minn.

Mrs. Sophronia E. Warner-Bishop, who has been in the lecture field thirty-nine years, desires to receive calls to lecture for the remaining time of 1893 and for the entire lecture season of 1894. Address box 774, Traverse City, Mich.

Mrs. Hattie C. Mason, speaker and test medium, speaks in Fitchburg, Mass., April 9th, and has April 16th and 23rd open. Societies wishing her services for the Fall of 1893 and season of 1894 may address her 100 West Concord Street, Boston, Mass.

Mr. Geo. W. Walrond, trance lecturer, of Hamilton, Can., contemplates a tour of lecturing through Canada this season to spread the cause of Spiritualism. He will be open to engagements in the States from July 1st next. Address to Hamilton, Canada.

E. Andrus Titus, South Arlington, Mass.—who has come into Spiritualism through the doorway of uncontested demonstration, after having for years held a strong post in the Baptist denominational clergy—will answer calls to speak wherever his services are desired.

W. A. Mansfield, the slate-writing medium will start from Cleveland, O., April 1st for a professional tour through the States. Those living in towns or cities where a medium is needed should correspond with him. Address permanent) 615 Society for Savings Building, Cleveland, Ohio.

Mrs. A. H. Luther may be addressed during the month of May at Washington, D. C., June, Western New York, July and August, camp-meetings, September and October are open dates. November and December of 1893 are engaged.

G. H. Brooks speaks in St. Louis in April. He represents his place as Chairman of Haslett Park Camp Mich. the coming Summer. His permanent address is 144 North Liberty Street, Elgin, Ill.; but while in Topeka it is 827 Tecumseh Avenue. He will attend funerals or weddings.

Mrs. Adeline M. Glading will lecture during the month of April in Indianapolis, Ind. Will answer calls for weekday evening lectures during the month in near-by towns or cities. May be addressed 120 N. Mississippi Street, Indianapolis, Ind. During May she will lecture in Anderson, Ind., every Sunday.

The well-known trance and business medium, Mrs. Maggie Stewart, will give readings by letter from lock of hair, full name, and age required. Price \$1.00 and two stamps. Also desires engagements with societies for the months of February, March, and April as platform test medium. Address 264 East Main Street, Piqua, Ohio.

Abbie N. Barnham, of Boston, is speaking this month in Brooklyn, N. Y., Conservatory Hall, to fine and appreciative audiences, this being her third engagement in this city this season. She has recently been speaking in Boston, Everett, Taunton, Manchester, N. H., and Providence, R. I. Please address Boston, Mass., Station A.

Mr. F. A. Wiggin, lecturer and test-medium, Salem has the following disengaged Sundays for the year 1893: June 4th and 11th, and November 12th. All other Sundays for 1893 are engaged. During March he speaks in Lynn the 8th and 15th; in Providence, the 19th; in Haverhill, the 26th, and March 1st for the Boston Spiritual Temple Society. Address 37 Boardman Street, Salem, Mass.

STATE OF OHIO, CITY OF TOLEDO, 1893.

FRANK J. CHENRY makes oath that he is the senior partner of the firm of F. J. CHENRY & CO., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENRY, Testimony.

Sworn to and subscribed before me in my presence, this 6th day of December, A. D. 1892.

A. W. GLARSON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENRY & CO., Toledo, O.

## Miscellaneous Articles

## THE INQUISITION IN MEXICO.

LAURA M. LATMER.

The heavy, massive door of the Inquisition creaked upon its hinges as it opened and shut me in. I passed up the broad stone stairway, along the wide corridor, under the arches of the lofty stone columns, to the room my friends had prepared for me. It had been the covered way to the Inquisition, and was of most astonishing proportions for a bedroom. In the centre of the room was a large brass bedstead. Beautiful lace curtains were gracefully draped around the brass rods, that reached nearly to the ceiling, and with such an imposing canopy it looked as though it might have been the couch of an empress. In the light of the tiny lamp the dark, uncanny corners seemed to me to be the hiding places for the shadowy forms of those cruel monks who had been driven from Mexico years ago. I passed back again down the stone stairway, through the open court to the dining-room. The room had been enlarged. Twelve cartloads of human skeletons my friends found in that mysterious wall four yards thick. The mortar had been made out of the dust of dead men's bones. The horrors of the place oppressed me, and I was glad when the evening meal was over and my friends led the way to the parlor. The theological students had gathered around the organ with violins, cornets, and flutes, and as I entered the room they commenced playing so gayly the air "Bonnie Annie Laurie," that I soon forgot the ghostly terrors of the gloomy building. But how strange it seemed to me—the Inquisition of Mexico transformed into a theological seminary of the Methodist Episcopal Church! The great, gloomy, sunless stone structure with its grated windows and brick floors and unwritten histories of untold horrors, erected to crush Protestantism, had become the training school for missionaries.

The Roman Catholic Church in Mexico had become very rich. The cathedrals were ablaze with gold and jewels. A statue of the Assumption was said to have cost \$1,089,000. It required two men to lift the candlesticks of solid gold. The statues of the saints were covered with precious stones. The high altar was the richest in the world. The crosses were studded with amethysts and diamonds. The annual revenue of the clergy from gifts, charities, and parochial dues was more than the entire aggregate revenues of the country, derived from all its customs and internal taxes.

The wealth of the Church was hundreds of millions of dollars, but the nation was impoverished. The war of independence had devastated the country. The treasury was empty, and the soldiers were unpaid. The widows and orphans of the noble patriots were suffering for bread. At this time of dire necessity the government asked of the Catholic Church a loan of \$4,000,000, but it was refused.

Congress decided to confiscate the Church property in order to save the country from bankruptcy, and convents, nunneries, and monasteries were offered for sale. And then commenced the struggle between the Roman Catholic Church party and the "Liberals," and there followed a series of revolutions that plunged the country deeper and deeper in misery. A few miles from Oaxaca are the ruins of the wonderful palaces of Mitla, the home of the ancient Zapotec kings. The rocky spur of the Sierra Madre has a wildness of beauty here that is unsurpassed. Near Oaxaca, in the year 1806, Benito Juarez was born. The little Zapotec Indian boy was left an orphan when only three years old, and at the age of twelve he fled from his cruel master and was sheltered by a good Franciscan lay brother, who taught him to read and write. In the year 1834 he was licensed to practice law, and soon became judge of the supreme court. He rose rapidly to distinction; was for several years governor of his State, and in the year 1855 he was president of Mexico.

Juarez was the leader of the "Liberal" party. The Liberals fought for free schools, a free press, and universal religious toleration.

The Catholic party appealed to the Pope at Rome for help to overthrow the republic. An army of French troops were sent to aid them, and Maximilian, Archduke of Austria, was crowned emperor of Mexico. Juarez was driven to the very boundary line of Mexico, and there he appealed to the United States for help. Our president sent a messenger to Napoleon III, demanding the recall of his French troops, for no foreign army would be permitted to remain on American shores. The French army left the country, Maximilian was besieged at Queretaro, tried by a court-martial and condemned to be shot.

Juarez had paid his generals and soldiers in script, to be redeemed by the confiscated Church property, and convents, monasteries, and Inquisitions were offered for sale. No Catholic dared buy this sacred property, for the archbishop had forbidden it. With the fall of the empire the way had been opened for the missionaries. But no Catholic would sell any property to a Protestant, and so it came that many of those costly buildings were purchased at a very low price. The old convents and monasteries purchased by the boards of foreign missions were often of startling proportions, and with an overwhelming air of grandeur about the lofty columns, broad corridors, and spacious courts; and so this is the way it came about that the Inquisition is the property of the Methodist Episcopal Church.—*The American*.

## AN OPEN LETTER.

To the Government of the United States of America, to the Government of the several States, to the Authorities of all Cities and Towns, and to all Loyal Citizens of these United States. Greeting:

It having been alleged that there are being armed bodies organized and drilled within the borders and jurisdiction of your authority, under the auspices of the Roman Catholic Church, and within the buildings occupied by it, and as such an armament and organization of military bodies, not forming a part of the army and navy of these United States, or of the militia of any of the States thereof, is in violation of Article III, Section 3, of the Constitution of the United States, it is, therefore, the duty of all constituted authorities within these United States and of all loyal citizens to make such investigation of the allegations openly made in several newspapers published in different parts of this country, as will confirm or refute such allegations, and upon proof of the truth of any such allegations; as the storage of arms, not intended for use of the army or navy of these United States, or of the militia of any State; of the existence of organized bodies having a military formation, and not forming a part of the army or navy of the United States, or of the militia of any State; or of the drilling of armed or unarmed bodies of men, other than the military forces of the United States or of the several States; or of any other facts, or written or printed evidence of the same, that may establish the existence of any organized body of men, not duly authorized to exist as a part of the army or navy of the United States, or of the militia of any State thereof, and not belonging to the societies organized for charitable or other purposes—of a public character and everywhere recognized as of a sacred intent; then, and in any and all such cases any loyal citizens, who shall become possessed of such evidence of the unlawful existence of such organizations, are in duty bound to report the same to the local and State authorities in writing, and under oath if need be, and request such authorities to

take immediate action thereon to prevent the commission of any breach of the peace or other overt act.

As there is every reason to believe that there are bodies organized and armed, and secretly drilling for purposes not in harmony with the welfare of this country and the safety of its loyal citizens, it becomes the highest duty of all loyal citizens to spare neither time nor effort to prevent the purposes of such armed bodies from being carried into execution.

The formation of any such organization is treason and should be stopped before it can commit any treasonable attack from want of proper execution of existing laws.

Let all loyal citizens attend at once to these words of caution, either by the organization of committees of safety, or in any other way that will prevent treason being allowed to gather in strength and disturb the peace of our beloved country or endanger the lives, rights, and property, of any citizen. Let there be no delay in acting upon these suggestions, which are thus made in the hope of preventing fanatical traitors from accomplishing their nefarious designs.

"Eternal vigilance is the price of liberty." LOYALTY.

## WHO DISCOVERED AMERICA.

To the Editor of the LIGHT OF TRUTH:

Allow me space to state a few historical facts regarding Catholicism, Columbus, and the discovery of America.

Daniel Dougherty at the Roman Catholic Congress in Baltimore, November, 1880, voiced the sentiment of the entire Catholic world when he said: "The finding of a new world and the vast results that have flowed to humanity can be traced directly to the Catholic Church and to the Catholic Church alone. Protestantism was unknown when America was discovered. It was a pious Catholic who conceived the mighty thought. It was a Catholic king who fitted out the ships. It was a Catholic queen who offered her jewels as a pledge. It was a Catholic Columbus and a Catholic crew that sailed out upon an unknown sea."

Protestants have accepted these statements long enough. Let history speak. As to the first of these claims that a pious Catholic "conceived the mighty thought" Aristotle, Strabo, Seneca, all believed there was a westward passage to Asia. Pythagoras taught the sphericity of the earth nearly 600 B. C. Cicero, Pliny, Ovid, and Virgil all believed the earth was round. Crates formed a globe ten inches in diameter 200 B. C. to prove it. Were these men Roman Catholics? Columbus had merely imbibed their thoughts, not "conceived" a new one.

Second. The Catholics claim that there were no Protestants prior to 1492. Wickliffe, called "The Morning Star of the Reformation," was born in 1324 and in 1425 his ashes were disinterred and thrown into the river Swift. Peter Waldo, from whom sprang the Waldenses, died 1179 A. D. Savonarola was burned in 1457. John Wessel, called the "Light of the World," was born about 1400. John Huss was burned in 1415. Were there no Protestants in 1492? Had there been fewer human bon fires, their number would have been more. Those pious Catholics, Ferdinand and Isabella, founded the Inquisition in Spain. Were its victims Catholics or Protestants?

Third. "A Catholic king fitted out the ships, a Catholic queen offered to pledge her jewels." The best authorities claim that these jewels had already been pledged to carry on the war against the Moors. The expedition was fitted out that gold might be secured. Read the articles of agreement in Washington Irving's "Life of Columbus," drawn out by Juan de Coloma before Columbus sailed upon his first voyage. Not a word is said save on the one subject of worldly honor and profit.

Fourth. Columbus was a Catholic, he was also a liar who compelled his officers and crew to swear that they had seen the continent of Asia under heavy penalties. His cruelty destroyed the lives of one-third the natives of San Domingo in two years. He was the father of the slave trade in America. Before his voyage of discovery he was an adventurer and pirate, deserted his lawful wife and children, lived with two other women and deserted them, leaving all in destitute circumstances. If the Catholic Church wants the credit for what Columbus did and was, she is welcome to it; Protestantism does not want it.

Then, again, Columbus never discovered North America. On August 2, 1498, he touched the mouth of the Orinoco River. Over a year before, June 24, 1497, John Cabot discovered North America. If Catholics want to claim South America by the right of discovery, that is no concern of ours, but to Protestant England belongs the honor of first touching North American soil. The stern determination and courage of the English Puritans yet live, and the Pope of Rome will find that in America intelligence, not bigotry, will rule; and misstatements or false theology must fall before the just indignation of an enlightened people.

ABIEE FOSDICK WATKINS.

Greentown, O., March 10, 1893.

## LITERARY REVIEW.

THOMAS' PSYCHO PHYSICAL CULTURE. By Julia and Annie Thomas. New York: Edgar S. Werner. Price \$1.50.

This book is a complete system of instruction in psychological culture somewhat after the Delsartian, but with such improvements and adaptations that method is lost sight of. In the psycho-physical culture there is grace in every movement as well as purpose. It belongs to the most advanced ideas, and is completely separated from traditional methods.

It is not every day that we read such energetic prose as these extracts from the preliminary chapter, all of which we would be pleased to give to our readers.

"The gospel we need to day is how to live physically; how to round the five cycles of life into perfection—infancy, childhood, youth, manhood, and womanhood, and old age. Women are the natural disciples of this gospel of health. We desire, therefore, that our girls may not only be so trained physically that they may grow into healthy, enduring, glorious womanhood, but that they may be given a thorough knowledge of physiology, a thorough exposition of the mysteries of their own physical being, with a clear statement of the hygienic laws they must obey if they would keep so, and fulfil their duties as mothers and teachers of the race."

"We do petition that our girls may be healthful dressed, and that they may be kept out of corsets, tight fitting and shoulder confining waists, heavily trimmed skirts, and high heels."

"Not until our girls are properly dressed can they breathe well or walk properly."

"Elocutionary training, combined with psycho-physical culture, can relieve the awkwardness of a homely mouth and rigid face and muscles, and change a harsh voice into one of sweetness and flexibility. We would have our girls taught to talk well, as well as to read well."

Psycho physical culture differs from the old-style calisthenics, and Delsarian exercises by being "excited and sustained by soul-force, and directed by, without taxing mental activity." They are for strength and grace, and when systematically practiced bring about wonderful results.

Every movement is illustrated with a beautiful engraving, making it perfectly plain, and the whole so arranged that it may be practiced advantageously without further instruction than the books affords. The portion devoted to elocution, or the training of the voice, is equally admirable in its plan and detail, and it may be said of it that it is as perfect a self-instructor as a book can be.

Not the least praiseworthy feature is the dress reform advocated, and the beautiful designs sketched expressly for the work by Miss Helen Bart and Miss Clara Wakeman.

LAURA M. LATMER.

## SPIRITUAL BOOKS.

For Sale at the Office of

THE LIGHT OF TRUTH,

Room 7, 202 Race St., CINCINNATI, OHIO.

The following list contains most of the best works on the philosophy and science of spiritualism and kindred subjects which are kept in stock at this office. Remit by postoffice money order, registered letter or draft on Cincinnati or New York. Do not send drafts on local banks. Stamp and postmark not be taken in payment. Send all orders and make all remittances payable to C. C. STOWELL, Room 7, 202 Race Street, Cincinnati, O.

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## NEWS FROM CORRESPONDENTS, Continued.

## LOCALS AND PERSONALS.

Mrs. Pennel has removed to Carlisle Avenue.  
Dr. J. W. Westerfield and wife, of Anderson, Ind., spent a few days in the city last week, and honored our office with a visit.

Brother G. H. Brooks is booked for St. Louis, Mo., for April, and the friends may address him at 1115 Autumn Street, care M. Gottler.

Mr. Edgar W. Emerson paid our sanctum a visit last week, and expressed himself highly pleased with our new quarters. He will be a welcome guest in Cincinnati during the anniversary.

Mr. A. H. Luther closed her engagement with the Union Society last Sunday and goes to Pittsburg, Pa., for April. May she be blessed with good health and strength to be used by the forces of the other world for many years yet ere she be permitted to depart from us altogether.

Mrs. Maggie Stewart left for Burney, Ind., on Friday, the 12th ult., for a week or two to labor for the cause with friends in that place. She will return home by way of Anderson, Ind., stopping off at that city to visit with friends and attend services at the new temple.

Dr. Samuel S. Terry, Rochester, Ind., passed out of the mortal at his home, on Monday morning, March 21st, aged sixty-eight years, four months and eleven days. The Rochester Republican of same date devotes a column in eulogy of Dr. Terry, who was a staunch advocate of our cause.

Col. John Cunningham, of South Carolina, a well-known Spiritualist, both in Charleston and New York City, where he did some private missionary labor for the cause he espoused, has passed to the immortal shore. Col. Cunningham had a brilliant mind, but was advanced in years and ill-health when the light of Spiritualism came to him, and was thus prevented from becoming one of its public workers. He had a fine address, was a logical reasoner, and able to cope with anyone in debate on all popular topics. He had been in his time a lawyer, a journalist, a military chieftain, and a politician.

Concerning the whereabouts and present engagement of Dr. A. W. S. Rothermel, in whom the friends of his mediumship exhibit a marked interest, we elicited the following, viz.: That he is not holding seances now on account of the many engagements he has in locating mines by the aid of his psychometric powers, travelling much in forest thickets and on mountain sides, roughing it for weeks at a time, and thus in no proper condition to give passive sittings. He has located rich gold mines in Georgia, several of which are ready for the mill, and some for sale. In Tennessee a silver mine of which even Colorado has not its equal. In Missouri and Kansas he has located lead, of which information will be given if applied for. The doctor has also been successful in locating gold and silver mines in Colorado, some not far from Denver, where he is at present and where he may be addressed, care of box 1017. He also thinks that psychometry will supersede geology in time as a science, the essays already showing that geology is but an infant against it, or in "infancy as a distinct science."

On Wednesday evening, the 22d inst., the Union Society entertained quite a large audience with a trumpet circle, our local mediums tendering their services for the occasion. Everything passed off harmoniously, and everybody went away feeling better for having sat in a circle where spirits congregate and bless with a magnetic influence that is wholesome and comforting. On the same evening Mrs. Luther entertained a like number of the friends at Greenwood Hall with an interesting lecture on a timely topic, in which she made some telling hits, if the generous and often enthusiastic applause may be taken as a criterion. This enabled those who preferred lecturing to phenomenal seances an opportunity to make use of their Wednesday evening, which has become a fashionable mid-week holiday among the Spiritualists. On the Sunday evening following the phenomena and the philosophy were interblended again at the Union Society, with Mrs. Luther attending to the latter and several other mediums to the former.

Mr. H. W. Archer writes that in reply to the many letters he receives daily concerning his mediumship, etc., he would like to say that he sat three years with strong mediums himself before he became fully developed; that he has had materializations for ten years, which were first manifested in San Francisco; that he is thirty-five years of age; that his parents were Protestants and knew nothing of Spiritualism; that he does not develop mediums by mail through any method whatever; and that individual sitting will prove to anyone whether he has mediumistic power or not, and also recommends the reading of instructive books during this interval, such as Hudson Tuttle's and Abby Judson's works, and Eugene Crowell's Primitive Christianity and Modern Spiritualism. He also recommends patience. He also wishes to state that all his time is taken up for April, May, and June at Columbus, Springfield, and Cincinnati. After that he goes to Chesterfield Camp, and from thence as the guides direct.

Spiritual brightness illuminated G. A. R. Hall last Sunday evening, March 26th, and the surroundings once more had the appearance of the old Union Society of the past. Not only in numbers, but in the familiar faces, smiling and greeting each other as in days gone by. Many had come to bid Mrs. A. H. Luther farewell, as it was her last evening, and many to bid Mr. E. W. Emerson welcome, knowing that he was to be present. Even the spirits seemed to be overjoyed at the happy reunion of the many friends, for never were the tests of spirit-presence better demonstrated than on this special occasion. Mrs. Luther overdid herself in a lecture on Spiritualism relative to the anniversary, depicting its portent in glowing words and reviewing the grand results it had achieved for the benefit of humanity in the past forty-five years. Her lecture was grand and interesting throughout, full of pathos and practical talk, eliciting applause and enthusiasm at many passages, frequently interrupting her in her discourse. But Mrs. Luther would not be disturbed in her equanimity. She continued where she was momentarily forced to hold up without a break in the thread of her story, pouring hot-shot into fossilized creedalism and giving credit where such was due. She not only gave facts, but philosophized on them, and compared them with the erroneous teachings of the past concerning a belief in immortality. Aye, she said more things in one short hour than a page of this paper could hold, and gave attentive listeners more to think about than the average preacher can give in fifty-two Sunday sermons with week-day sermons thrown in. But there is only one Mrs. Luther, and many regret that other communities are as much in love with her as this one. Everyone, however, wished her a safe arrival to the next station where the people are to be blessed by her presence.—At the close of her lecture, the president, Mr. E. O. Hare, extended the thanks of the society to her in heartfelt words for her efforts and solicitation in behalf of those whom she served.—After a hymn by the audience, Mrs. Ropp, a favorite medium, was invited to give tests of spirit presence. Names are nothing, so to speak, for this lady to obtain from the "gates ajar." Within twenty minutes she mentioned forty-five, all of which were recognized except two. She not only gave the spirit names, but in most instances the names of the mortals for whom they were intended. To a colored sister present was not only given the names of her two children in spirit, but her own name, and that she had an article on her person belonging to one of these spirit children, which was all corroborated. Mrs. Plymouth Weeks then gave a number of neat little tests, which elicited a pleasant feeling generally on account of the unique manner in which they were presented.—Then came Brother Emerson's turn. While he only gave a few tests, they were beautiful in their portrayal—comforting, soulful, elevating, and picturesque to the lover and student of figures and symbols. Mr. Emerson still holds the first position in the ranks of test medium of this phase, as well as the first place in the hearts of Spiritualists generally, whether they care for tests or not, for Mr. Emerson is not only a true Spiritualist in the fullest term, but a man whom everyone can love as a brother, respect as an individual, and confide in as a friend. Added to all these qualifications are naturalness and modesty, which certainly must place him in high grace with the spirit world, and make him one of their most favored instruments for their work of ministering to humanity. Mr. Emerson is on his way from Florida East, having simply stepped off at Cincinnati to honor his friends with a visit and take a rest, but he has kindly consented to serve the Union Society during his rest, and will be here to give rest to the anniversary exercises. Thus the friends have a rare treat in store for to-morrow and the days following. The anniversary program will be carried out according to this plan:

Sunday morning, short lecture by Mrs. E. A. Kirby, and tests by local mediums. Afternoon, anniversary lyceum exercises. Evening, lecture and tests by Mr. Emerson, assisted by local talent.

Monday afternoon, conference. Evening, short lecture and tests.

Tuesday afternoon, conference. Evening, lecture and tests.

Wednesday evening, supper and social by the Ladies' Aid. Among the mediums not mentioned above, who will aid in the exercises, are Mr. H. W. Archer, Mrs. Weeks, Kopp, Penzel, Sagmester, and Steelman-Mitchell.

The hall will be profusely decorated, and everything done to make this anniversary one to be remembered with pleasure.

## Hamilton, Can.

Every Sunday service at Hamilton is attended by as much religious zeal and enthusiasm as it is possible to throw into a body of truth seekers and spiritual investigators. The appearance of strangers are even noticeable. From a small body of some half dozen honest and fearless thinkers the association has grown into a body of about forty paying members. This shows real progress and a determination on the part of the originators to push matters for the general advancement of the cause. A well-filled hall every Sunday to listen to the grand and impressive lectures given under spirit inspiration by Brother George Walron is a sufficient testimony that the services are highly educational, instructive, and elevating.

The subjects are chosen by the audience, and handed in writing to the chairman of the evening. The questions are of every conceivable nature, though, as a rule, they touch upon Spiritualism, religion, theosophy, mesmerism, hypnotism, evolution, science, the spirit world, matter, spirit, and matters of a kindred nature. "Iamades," the Greek control, deals with every question in a manner and with a comprehensiveness that gives satisfaction to one and all. That there is a marvelous power behind the consciousness of our medium everyone acknowledges, even skeptics and opponents admit this. Some say it is subconscious, but the true Spiritualists, who have gone through the educative process of spiritualistic science, know that underlying the human organism there are avenues through which the spirit enters and gains complete control, and voice their spiritual thoughts on subjects of interest to humanity. This has been so in every age of the world's history, it is so to-day, and will continue to be so long as a human being remains upon the earth.

Man's relation to the spirit, and the co-relation of the spirit world to the earth makes this law of spirit communication an absolute necessity.

Revelation and inspiration are the mighty rivers of wisdom, flowing ever from the fountain spring of the Great Spirit of all, through the intelligences of many spirit spheres, finally passing through the mind of man for the enlightenment of all, who are in search of truth. The crystal waters of truth, no doubt, become tainted with extraneous matter in their labrynthian course from spirit to matter, but the truth is there, nevertheless, though hidden it may be often in the mists of our own ignorance.

Brother Robinson ably occupied the chair on Sunday last, while the guides of Brother Walron discoursed eloquently on "True Religion and True Science, the Salvation of the Human Race."

CORR.

## Austin, Minn.

Presuming that your readers would be interested in an account of the condition of spiritual matters in this locality, we will write a short article, giving our intentions and what we have accomplished.

We held a meeting at Dr. Razer's sanitarium on March 19th, for the purpose of organization; but the weather was such as to preclude a large attendance. The few who braved the elements were addressed by Dr. Razer on the subject, "What is Spiritualism, and why we should organize." The address was edifying, pithy, and to the point. After the address Dr. Razer's Indian control, Tuscarora, gave a number of tests of such a nature that they were absolute "clinchers," and were the source of much amazement to the skeptics present. Tuscarora confined his tests to those who were skeptical thus placing his labors where they were most needed. I admire his good judgment in that matter.

Owing to the small number present we delayed organization until Sunday, April 2d. By that date the weather will be settled, and a good attendance possible.

What a splendid paper you publish. Every Spiritualist should subscribe, and set to it that at least one more person place his name on your list. Dr. Razer instructed me to say to your readers that for ten cents in silver and five postage stamps, or twenty five cents in any shape, he would give their cases clairvoyant diagnosis with advice and send them the LIGHT OF TRUTH for three months.

I have read the attempted explanation of Anna Eva Fay's feats of magic in her entertainment, published by a contemporary, and want to say that it is an explanation that does not explain. I see a different explanation offered by a Chicago secular paper, in which the occurrences are laid to a little boy concealed under Miss Fay's dress. This explanation is worse than the former's theory. Both are far from correct. Miss Fay does the entire performance herself, without the aid of a confederate. This being the case there are probably thousands of your readers who would be pleased to have explained in such a manner that they can perform the feats themselves, which they can not do by following the theories of any explanation I ever saw offered. If you think it would be interesting matter for your readers I will write an explanation that explains.

J. G. F.

## Alameda, Cal.

If you knew how it thrills my entire being to receive the mail which brings your pure, clean paper, and with what avidity its contents are devoured, you would feel in a measure repaid for your untiring work in furnishing so good a periodical at such a low price; and I wonder that every Spiritualist in America, who has two dollars in his pocket does not at once forward half of it for a yearly subscription. If it contained nothing but Mrs. Lillie and Abbie Judson's letters it would be worth the dollar. Only think, ye comfortably housed Spiritualists, as you read Miss Judson's letter in the 18th ult., of the self-sacrifice that this noble woman made to pursue her missionary work; leaving her school that was patronized by the wealthiest and most respectable classes to give to the world the glad tidings of an immortal existence, that so-called death has no power over the spirit. That the cord which binds loved ones together can not be severed. Then ask yourselves if you are justified in withholding hospitality or even the needed sum to pay hotel bills. Well do I know, by experience, how she felt circulating her own hand bills in rural districts, after securing a place in which to speak, simply because she aimed to do good in small places instead of gaining popularity by visiting only large cities. Henry C. Wright, I think it was, said through a medium that if he had his life to live over he would lecture in the byways, in hamlets instead of cities, among the peasantry where susceptible souls to angelic influences are to be found.

Dear Miss Judson, how I would like to take you to my home and heart, humble though it be, until you were well and strong again. I have slept on downy beds in palaces and on straw beds in shanties on my pilgrimage during the past thirty years. If those who could entertain us would only consider that we are human like themselves, and would consider us part of the family, allowing us to rest, instead of loading us down with a recital of their first experiences (thinking thereby to entertain) and let us live plainly with no parade or extras, we would be the better prepared for our spiritual work. We have found such homes in our travels, and friends long to be remembered, but at present are house-keeping and prepared to entertain patients who may want our treatment, though still holding our Circle of Harmony at 909½ Market street, San Francisco. On a recent Sunday morning Bishop A. Beals gave a very fine address at my meeting, followed by Mr. Charles Dawson, and John Slater in a neat little speech and poetical improvisations, and followed by Dr. Robbins introducing Mr. Howland, the singing evangelist, now a Spiritualist, whose remarks and chant were well received, followed by Dr. Robbins himself and Mrs. Anfield, test mediums. All testified to the harmonious influence that pervaded the hall, and expressed a desire to be present whenever it was possible. So we feel encouraged to continue our Sunday forenoon meetings indefinitely as it is the only place in the city where the platform is free and untrammeled by cold formality.

MRS. F. A. LOGAN.

## MISSISSIPPI VALLEY SPIRITUALISTS' ASSOCIATION.

The tenth semi-annual meeting of the Mississippi Valley Association and celebration of the forty-fifth anniversary of Modern Spiritualism will be held in the Unitarian Church at Moline, Ill., on Saturday and Sunday, April 1 and 2, 1893.

Business meeting of the association, Saturday, April 1st, at 10 a.m. Mrs. Helen Stuart-Richings, of Philadelphia, engaged for the anniversary exercises, and will deliver three lectures during the session. Saturday evening at 8, and Sunday at 5 and 8 o'clock p.m. Everybody invited. Admission free. Board at hotels from \$1 to \$2 per day.

WILL C. HODGE, Sec'y.

## San Jose, Cal.

Your welcome paper arrives on time every week, and as the issue of March 16th came to hand, I hastily glanced over its columns and the word "San Francisco" arrested my attention a short while over the name of M. Miller, probably sister Mellisa—but how she could make such a grave mistake in speaking of the husband of the lady in question is past my comprehension, she having been the guest of Brother and Sister M. Meeken quite recently when employed by our society to occupy the rostrum in this place. They are indeed estimable people. He being at the present time president of the First Spiritual Union of San Jose—and frequent speaker at the meetings of the Lyceum, and frequent player of cornet accompaniments to the piano and other instruments, adding greatly to the pleasure of the listeners. His wife has developed several phases of mediumship within the last two years, having a circle at their own residence every week. Mrs. McMeekin, with other mediums who attend our medium's meeting on Sunday are often used as instruments to bring messages from spirit loved ones.

On February 26th, the children of the Lyceum presented their quarterly literary program. Some of the songs and recitations were excellently well rendered.

We have just obtained a quantity of Myra Paine's little work, "Spiritual Philosophy for the Young," and for a time will use it in place of silver chain recitations. It is an excellent work. I find that many of our youngest scholars are quite well posted in regard to the first lesson.

We had a general meeting of members and friends of the society to make arrangements to celebrate the forty-fifth anniversary. Committees were appointed for the purpose. We hope to be as successful in that direction as we were one year ago.

Our hall is well filled to listen to Mrs. Ladd Pinecan a test medium from San Francisco. I was well pleased to hear the acknowledgment of many fine tests. Mrs. Pinecan is acknowledged to be a fine business medium.

We can scarcely realize when reading Mrs. Lillie's communication that it can be possible that the earth can be frozen and the air bitterly cold in the east while here the flowers have bloomed all winter and now the Apricot trees are covered with blossoms. But I must close ere I weary you.

MRS. H. L. BIGELOW.

Since the above has been received, Mrs. Miller writes the following, which explains itself. "Allow me to thank you for giving space in saying a good word for sister McMeekin. But either I or the type-setter made a mistake concerning her husband. He is yet in earth life and is now the president of the San Jose society, and is a noble and an earnest man."

## Monmouth, Kan.

A few weeks have elapsed since Mrs. M. Theresa Allen, finished her course of lectures here and at Pittsburg. She is now filling an engagement in Nebraska. While that locality is highly favored with the intelligence of that noble woman, the friends here lament her absence. However we are hopefully looking forward to the time when we may again have her in our midst. She gave us five very impressive lectures, with many most convincing tests. During her two months' stay at Pittsburg she finished up her grand work here by organizing the Spiritualist and Liberal Society with a membership of thirty to start with. The members have since increased to forty, and the society is progressing beyond expectation. Many have been led to the light, and many more are getting a glimpse under the misty veil. We have here, however, some opposition. There are three Churches in this little place, and from that source get a blast once in a while. But we notice those breezes have a tendency to fan the spark of light already kindled into a more brilliant flame.

A man stopped off here a few days ago, audaciously purporting to expose Modern Spiritualism. His expose, however, did not amount to anything. After making some false statements on Spiritualism he performed a few tricks in cards, and slipped his hands and head out of the ropes prepared for that purpose. He then threw a curtain at the audience, telling them that was the way materialization was made. He then tried slate-writing, but made no imitation whatever. He then tried to imitate the great and grand medium of nearly 1900 years ago, by turning water into wine. This attempt was also frivolous, and while Church members left the hall feeling downcast and beat, Spiritualists were congratulating themselves that Spiritualism at least had got out of the man's reach.

We are desirous of living in closer communion with our co-workers in the cause of truth. Anyone wishing to correspond with our society can do so by addressing the secretary, Mr. W. H. Dunstan, Monmouth, Kan.

GEORGE COX.

## Washington, D. C., Letter.

The Church of Spirit in this city is prospering and winning many converts to the true religion. On Sunday evening, the 19th ult., Dr. Bland delivered a very learned and forcible lecture to the "Seekers After Spiritual Truth" at the Typographical Temple, 125 G Street, on "The Development of the Faculties." Dr. Bland explained for the benefit of the uninitiated many of the beautiful truths of Spiritualism. He declared that the development of the mental faculties of a child was identical with the development of a race or of a nation. The lower faculties first made themselves manifest, then in a progressive scale other faculties come into play, each higher than the preceding. It is necessary to train and develop the moral faculties lest they be overbalanced by those of selfishness, etc. Dr. Bland declared that we would not have true civilization until man had so far advanced in the scale of development that he would no longer "do unto others as he would have them do unto him," but he would "do more for others than he would require of them." After the lecture, Mrs. Whitman gave written communications to such of those present as desired messages from spirit friends. Nearly all present availed themselves of the opportunity. The Seekers After Spiritual Truth held a business meeting at the same place on Wednesday evening, 22d ult. It was resolved to pay off the debt of the society and re-organize. Mrs. S. Cowing, a local test-medium, gave an exhibition of her powers after the business of the meeting was over. The meetings held at the Metzger Hall are largely attended and are doing much to awaken interest in the pure faith.

C. E. F.

## Springfield, Mass.

At the annual meeting of the First Spiritualist Society, held March 15th, Mr. J. M. Holcomb was chosen Clerk; Mr. J. P. Smith, Treasurer; John C. Baldwin, Mrs. J. P. Smith, and H. A. Budington, Trustees; Mr. C. J. Leonard and H. H. Childs continuing their term of office in the board of directors.

Mr. J. Frank Baxter closed his present engagement Sunday, the 26th, with well-earned success, giving two excellent discourses and concluding the evening program by a first class test scene.

Mrs. Carrie Twing begins a month's labor here April 2d. She will hold two services each Sunday, and give a public service on each of the four Tuesday evenings of the month. The lectures and seances will be held in the Ladies' Aid Parlors, in Foot's Building. Her address will be 93 Sherman Street.

Mr. Baxter, assisted by local talent, gave a very enjoyable musical and dramatic entertainment on Monday evening, the 27th, in the Ladies' Aid Parlors, which was attended by a large audience, and resulted in a generous sum for the treasury of the Aid Society.

B.

Hamburg, Ia.—Dr. E. T. Dalbe writes that there has been unusual activity manifested in Spiritualism in Hamburg during the entire Winter. Mrs. Lull, speaker and psychometrist, has been lecturing there about five or six months, and Dr. Henry Slade, the celebrated slate-writing medium, was there, and gave some remarkable tests.</p